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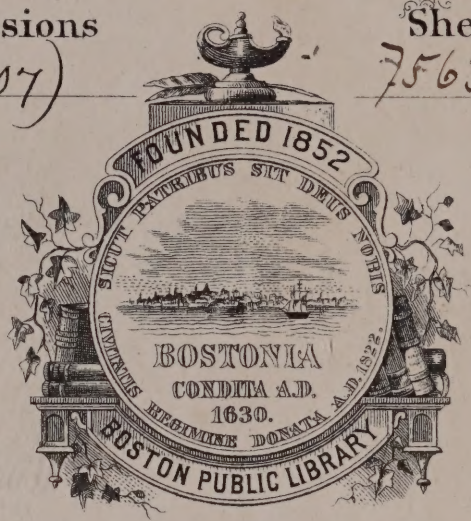

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CELEBRATION

OF THE

Festival of St. John the Evangelist,

BY THE

GRAND LODGE OF MASSACHUSETTS,

AT THE

Masonic Temple, Boston,

WEDNESDAY EVENING,

DEC. 27, 1871.

BOSTON:
PRESS OF ROCKWELL & CHURCHILL,
122 WASHINGTON STREET.
1872.

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BANQUET.

At the conclusion of the installation ceremonies of the Grand Lodge of Massachusetts, on Wednesday evening, December 27, 1871, the members of the Grand Lodge, and other guests, by invitation of Grand Master Nickerson, proceeded to the Banquet Hall in the Temple, where the tables had been spread by Bro. J. B. Smith, with a bountiful supply of creature comforts. A portion of Gilmore's Band were in attendance, whose music during the evening added much to the pleasure of the occasion.

The company standing in their places at the table, a blessing was asked by W. Grand Chaplain Quint, whereupon Grand Master Nickerson, mounting a chair, addressed them as follows: —

Brethren of the Grand Lodge: — One of the first official acts of my distinguished predecessor was an order for the destruction of an elevated platform that once stood on this spot. Upon that platform we were accustomed to erect the table, around which were gathered the dignitaries of the Fraternity on occasions like the present. The platform was demolished, and we were all reduced to the same level. The principle is excellent, but unfortunately it sometimes works badly when reduced to practice. He supposed that you would

always select for his position men as big as himself. He did not dream that you would ever commit the indiscretion of putting so small a man as myself in so large an office. By this levelling act of his, at the very outset of my career, on the occasion of my first appearance in the character of Grand Master, I am placed in the mortifying predicament of being obliged to exhibit my *short-comings* to you, and to demonstrate that in one respect, at least, you have made a mistake in your selection of a Grand Master; I am driven to the undignified expedient of literally *taking the chair*, in order that I may look in all your faces while I welcome you, as I do most cordially, to the Feast of Saint John the Evangelist. That it should be no more worthy of you and of the occasion, "my poverty and not my will consents." Such as I have give I unto you. Eat, drink, and be merry.

"And the night shall be filled with music,
And the cares that infest the day,
Shall fold their tents like the Arabs,
And as silently steal away."

Brethren, the mutton is cooling. Stand no longer upon the order of your going, but go in.

The company were immediately seated, and an hour was very happily spent in partaking of the good things with which the tables were loaded. The Grand Master then called the company to order.

Brethren of the Grand Lodge, — You will all rise, with your glasses in the left hand. As the first regular sentiment appropriate to the occasion, I give you, —

"*The Memory of the Holy Saints John.* — May we ever emulate their virtues, and keep ourselves circumscribed within their precepts." (With the Honors.)

THE GRAND MASTER. — BRETHREN: I give you the second regular toast, and again you must rise. It requires no introduction, and will find its fitting response in your own hearts. I give you, Brethren, —

"*The Memory of George Washington.*"

This toast having been drank, the Grand Master said :—

BRETHREN, — Masons are good citizens, and as such are taught to pay due respect to the Chief Magistrate. I therefore give you, as the third regular sentiment, —

"*The President of the United States.* — May God have him in His holy keeping."

The band played, "Hail Columbia."

SPEECH OF M.W. GRAND MASTER NICKERSON.

BRETHREN: — In the year 1733, the Earl of Montague, then Grand Master of England, commissioned R.W. HENRY PRICE as Provincial Grand Master for New England. In that commission, he expressly *willed* and *required* that the Brethren under the jurisdiction of the Provincial Grand Master should celebrate each year, the Feast of St. John the Evangelist. The first Feast of St. John the Evangelist held on this continent took place in the "Bunch of Grapes Tavern" in King street, Boston, on the 27th of December, 1733, and it was annually celebrated, either at the "Bunch of Grapes Tavern," or the "Green Dragon Tavern," every year from that time until the breaking out of the Revolution. That interrupted the Feast as well as many other Masonic duties. It was only observed at intervals, I think, from that time until the year 1857, or 1858, when, under the administration of Grand Master Heard, the

Feast was revived, and since that time it has been celebrated, in some form or other, at each annual recurrence.

I am extremely gratified, Brethren, to see so large an assembly on the occasion of this celebration. I am indebted to my predecessor for the hint of an important feature in these festivities. It is forty years since the Freemasons of Boston and vicinity issued the Declaration, a copy of which I have caused to be placed under each plate to-night. I believe that that Declaration has not been reprinted since it was originally issued, Dec. 31, 1831. Of the fifteen hundred Brethren who signed it, probably not ten per cent. survive. About four hundred and fifty signed it, in Boston, and as nearly as I can ascertain, only about forty-five of them are living. Several of those Brethren are present to-night, including the author of the Declaration. We thought it would not be safe to postpone the celebration to the fiftieth anniversary of the date of the Declaration, for fear that there might be no survivors present with us. For the purpose of giving you the fullest and most complete explanation of the state of things at that time, I propose, Brethren, to call up first on this occasion the author of that Declaration, and he will excuse me if, in doing so, I become a little personal, and venture to tell a story which is familiar to a few of you, but probably to most will be entirely new.

Some years ago, a company of Masonic Brethren left Boston for a fishing excursion down the harbor. The winds blew, the waves were tempestuous, and many of these Brethren were terribly sick. *They wished they hadn't come. They gave more than they took from Neptune*, and some of them were disabled through the whole day, among whom were the then Recording Grand Secretary, and our venerable Father Martin, so well known to many Brother Masons. They were stretched out at full length on the deck of the yacht, and didn't care much

whether they lived or died, whether they went overboard or not. After lying in this manner for some time, Brother Moore wriggled and twisted, and finally said, "Brother William, move a little; I want to stretch my legs." Father Martin retained his wit, in spite of the condition of his body, and he immediately replied, "Oh, don't!!! Charles, don't!!!! *they are long enough already.*" (Laughter.) Looking upon it in the light in which Father Martin regarded the subject, we cannot dispute that he was quite right; but as Masons, we must all admit, that if a man is a good Mason, the *more* of him there is, the better. (Applause.) At any rate, on this occasion, it is my duty to *draw him out.* (Great merriment.) In my judgment, Brethren, notwithstanding he has been in the service of the Fraternity, in some position or other, for more than forty years, the grandest service he ever rendered the Institution was in writing that Declaration. (Applause.) If he had done nothing else, he would be entitled to honor from this assembly. Brethren, I give you the health of Right Worshipful Charles W. Moore, the author of the Declaration. He is a Mason of fifty years' standing, and six feet two in his stockings. Long as he is, we would not bate one jot or tittle of him. (Loud applause and laughter.)

Song, — "So say we all of us."

SPEECH OF R.W. CHARLES W. MOORE.

Most Worshipful Grand Master: — I could wish that I was just now down the harbor trying to catch cod, and my Brother Martin was really pulling my legs out. I think I should stand a chance of getting off better than I shall here. But my first duty is, to thank you most cordially, and from the bottom of my heart, for the opportunity you have afforded the

few remaining survivors of the signers of the Declaration to come together on this occasion. I regret that they are not all here. The number is very small, but it would have been very gratifying, I know, to the Brethren, to have looked upon their faces once more, and probably for the last time in life.

Sir, I thought, when you suggested that I should be expected to speak on this occasion, that perhaps it would be interesting to the Brethren, if I should go back to the time of the anti-Masonic excitement, and trace its history down at least to the period when this Declaration was demanded by the public sentiment; but the clock admonishes me that short speeches must be the rule and order of the evening. I cannot, however, pass on through much of this history, without stopping to refer briefly, in a single word, to some of its more prominent facts, omitting all the collaterals, all the incidents, which I know would be interesting to my Brethren, who are not, probably, well informed as to the transactions which occurred forty years ago in relation to our Institution.

I desire, in the first place, to notice a fact of some importance, which has been too generally overlooked in the discussion of the subject, and which teaches a lesson that may be useful to all hereafter. This fact is, that the anti-Masonic excitement which overran this country like a tornado from 1826 down to 1834, when it was killed off in Massachusetts, is traceable directly to the bad management of the Fraternity in the interior counties of the State of New York. There had been, as early as 1822, or 1823, serious differences in the Grand Lodge, between the Lodges in the western part of the State and those located in the eastern part. I cannot go into the details, but the result was, that the Grand Lodge was divided into two rival bodies, one of them holding its sessions at Albany, and the other in the city of New York. The great

radical mistake, however, was, that the whole jurisdiction was thrown open to be occupied in common by both bodies. The consequence of this anomalous arrangement was, that it created in the State two rival Grand Lodges, and the natural sequence was that rival Lodges were scattered about all over the territory; the ambition of each being, not only to multiply Lodges, but to increase the members of them; and all along the line of the canal, wherever there was a boat landing, or an inconsiderable village, there was a Lodge to be found. Canvassers, either by appointment, or as volunteers, were active in all the Western counties, and persons were urged to come into the Institution, who had no more right or claim to be there than they had to be in any other good place, or to associate with honorable men. They were brought in, forced in, without the payment of any money, but on notes and due-bills, and when the time came for a settlement and a readjustment of the pending difficulties, and a reunion of the bodies, thousands of dollars rolled into the Grand Lodge in due-bills, that had never been paid, and which there had never been any intention to pay. This condition of things was one precisely adapted to produce the results which followed.

This view of the case has usually been allowed to pass without special remark, in discussing the attendant causes of the excitement. Our New York Brethren suffered as we all suffered; but the lesson which the fact teaches, is of too much importance to the present and future welfare of the Institution to be wholly passed over in silence. We are always in more danger from internal differences and dissensions than from the open and fanatical attacks of our enemies.

In this way the soil was prepared, and the seed was sent forth, from the little town of Batavia, by a clique of men, of whom William Morgan was the principal, having as accesso-

ries, David C. Miller, who was then the publisher of a paper in Batavia, and David Johns, employed as an emissary and agent in circulating the writings of Miller and Morgan all over the State. The proper explanations were not made by the official organs of the Craft. Our Brethren were alarmed, and misled by their groundless fears. They were more timid then than they are to-day about what it is proper to say abroad, or what it often becomes necessary to say openly. They took the alarm, and the natural results followed. But I will not trouble you with tracing that record. There is, however, one fact that I desire to state, and that is, that the last that was heard of Morgan, he was in Fort Niagara, near Lewiston, N. Y., in charge of Edward Giddings, a seceding Mason, and the author of the first, and perhaps most unscrupulous and scandalous anti-Masonic Almanac ever published in this or any country; and if Morgan was ever feloniously put out of the way, it was by the party who were most interested in it, of which Giddings was one of its most efficient and trusted agents.

In September, 1826, the excitement broke out in New York, and by the summer of 1827, the State was all in a blaze. There was no safety in the interior counties of the State for any man who had the courage to avow himself to be a Mason. The coaches, as they drove up to the hotels, were stopped, the doors were thrown open, and the inquiry was made, whether there were any Masons there. The whole business of the State was interrupted; churches were broken up, and Masons denied communion with them; families were divided; fathers were set against their sons, and mothers against their daughters. This last fact may seem a little singular; but when I tell you that the women in the western part of the State held a convention at one time, and voted that their daughters should never marry

a Mason, you will understand that such a condition of things might very well exist.

Such was the position of affairs in 1827. In the summer of that year, while this anti-Masonic fire was raging with great violence all over the State of New York, and had extended itself to Eastern Ohio, swept over Michigan, and touched the western part of Pennsylvania, a resident of the neighboring town of Milton, a gentleman of mercurial temperament and not over-particular in his discriminations between right and wrong, visited that hot-bed of anti-Masonry, took the infection, and brought it to Massachusetts. He engaged with him a person who was at the time the postmaster of his village; another, a lawyer, who was a fit instrument for his purpose, but whom I cannot stop to describe. These three, big with the importance of their mission, united, and came into Boston, and enlisted with them in their unrighteous work such men as Phelps, Odiorne, Gassett, *et id omne genus*, and employed the notorious Avery Allen, a seceding Mason, as a public lecturer. Such was the beginning of the anti-Masonic excitement in Boston. It soon worked itself into all the neighboring towns, broke up many of our Lodges, spread dissension in our churches, and demoralized too many of our clergy, too many (God knows, too many) of whom, trampling their obligations under their feet, joined our enemies, and, in many instances, did us more harm than all the other opposition that was arrayed against us. Among them, I am reminded, was Moses Thacher, of Wrentham, a man who had been made, gratuitously, a Knight Templar in the Providence Encampment, paying simply the small initiating fee to the Grand Encampment of the State. He took those degrees, and on the first opportunity turned against us, betrayed us, and came out one of the most active and dangerous, because one of the most talented, anti-Masons in the State. He

subsequently went into the Legislature, and served one year as Senator, and I have heard of him as having been within a year near his old location, from which he was ejected for his immoralities aside from his anti-Masonic and religious views.

Well, sir, the excitement continued. It worked its way, as I have said, into our villages. As in New York, it broke up Masons engaged in business, wherever it obtained a foothold. Many of our Lodges were swept away, entirely broken up. I had occasion subsequently, in settling up matters, to visit some of them myself, and I found their working materials and all their property in some cases stowed away in attics. I remember that in one instance, out here in Taunton, I found the material scattered about in a dirty attic, where a few Brethren, not more than three or four, were in the habit, during the excitement, of meeting and cultivating the ritual of the Order. Among them was a friend by the name of Brown, — I have forgotten his given name. There were not more than half a dozen at that time who were willing to avow themselves Masons and to stand by the Institution. Few men in the small towns could do so without sacrificing their personal comfort and that of their families.

In 1830, or a little earlier than that, the Grand Lodge was occupying the old State House in this city. Their lease had expired, and it became necessary that they should provide for themselves a new location, — a thing that was not very easily done. With a very small sum in the treasury, and perhaps some debts upon them, they purchased the land on which the old Temple, here on Tremont street, was subsequently built. In October of that year they laid the corner-stone. Notwithstanding anti-Masonry was so violent here at that time, that no Mason could walk through the streets without being pointed at and denounced as a murderer, such as "There goes one of

the murderers of Morgan;" "There goes one of those knightly assassins," and all such opprobrious and insulting epithets, — the Grand Lodge had the firmness and determination to lay that corner-stone with a public procession. This was formed at Faneuil Hall in October, 1830; and after the Brethren had got together and organized within the building, they marched out of the door now in front of Quincy Hall, into a crowd such as the eye, at that time, rarely rested upon. The entire square, as well as Merchants' Row and North Market street, and every place where anybody could get an opportunity to see, was crowded with people. The Grand Marshal who led off on that day, or one of the Assistant Marshals, was Lynde M. Walter, a young man, but a man of a good deal of nerve; and Masons at that time had a good deal of nerve, particularly those who dared to come out in a procession. He walked out with his baton in his hand, and, with his head erect, marched into that crowd. It was the grandest exhibition of moral courage that my eyes ever fell upon. (Applause.) Old men, with gray hairs and trembling limbs, our oldest and most substantial citizens, such men as Thomas Denny, Thomas Melville, Francis Welch, Thomas B. Wales, Rev. Thaddeus M. Harris, Rev. Dr. Samuel Osgood, of Springfield, and hundreds of others, of equal weight of character and social position, were among the number, and they walked into that crowd as the cavalry at Balaklava walked into the Russians. Of course we had the police there, for Mayor Otis had taken charge of that, to open a way for us, and we moved on steadily through Merchants Row and up State street, the whole way lined with anti-Masons, and every ten steps we heard the taunt, "There go the murderers!" Men would come up to the Boston Encampment, and say, "You are the men who killed Morgan;" and the crowd hooted and yelled at the "assassins," as they

called us. It was a trying time, and it required a good deal of nerve to meet it; *but it was met, and the corner-stone was laid.* In a few weeks, as soon as the building rose above the ground, those infamous scoundrels went, in the night-time, and wrote upon its corner-stone, "Golgotha;" intimating that there was the place for assassins, a building erected for murder, "the place of the skulls."

The corner-stone was laid; but the excitement increased rather than diminished. I should have stated before, that prior to this time, — a year before, I think, — the anti-Masons had raised a fund to establish a paper in the City of Boston, called the "Anti-Masonic Free Press," one of the editors of which was a young lawyer of the name of Paine, — Asa Warren Paine, who was at one time Secretary of one of our Lodges. Associated with him was another young lawyer, one of his own class, by the name of George W. Adams. They conducted that paper with such assistance as they could get from Gassett, and Phelps, and other violent anti-Masonic leaders, for some time. It was even more violent after the laying of the corner-stone of the Temple than before; but, feeling that their force was inadequate to the purpose they had in view, since there were over two thousand Masons who dared to appear in procession in the streets of Boston in defiance of their maledictions, the party sent on to Providence, and engaged Mr. Benjamin F. Hallett to take charge of a new paper to be published semi-weekly in Boston, which was called the "Anti-Masonic Advocate." That paper was supported by Henry Gassett, John D. Williams, and other men of means. I am told that Mr. Williams' part of the expense was $20,000. However, it went on, up to 1830. The public mind, after that procession, for it had an effect upon the intelligent people of Boston, got very uneasy. Men were willing to believe, though without any just reason,

that Masonry interfered too much with politics, but they were not willing to admit that Masons could possibly be guilty of the scandalous charges alleged against them. They said, however, that it was imperative upon them, out of respect to the interests of the community (which meant the interests of party), and out of respect to themselves personally, that if these charges were not true, they should be denied. The Grand Lodge thought then, that it understood its own business about as well as the politicians did, and they were not prepared immediately to do it. However, it was pressed so hard upon the Fraternity in Boston, that Grand Master Jenkins called around him his officers and advisers, and suggested to them the expediency, the necessity, indeed, of coming out with some official denial of them. Two or three conferences, I think, were held, but they could not agree upon any proper document to be laid before the public. The Hon. Francis Baylies, one of the able men, and one of the most distinguished of his day, prepared, as I was told (for I was not present at those meetings), a long, and of course a learned and powerful argument, to lay before the people. There was the mistake. It was not an argument that the occasion called for, or that the people would read if they had it. The consequence of this disagreement was, a postponement of the subject from time to time until the patience of the Brethren in the city was entirely exhausted.

It so happened that just at that time there was in existence a little body of faithful, firm Brethren, who did not fear to look anti-Masonry in the face, who had no fears of any personal consequences, and who devoted themselves night and day to the protection of our Institution, and devising means for its defence. That little body was known at that time as the "Boston Encampment of Knights Templars." (Applause.) It was a glo-

rious body, and if there is one organization in this whole country to which the Masonic Institution is more indebted than another, it is to that little band of twenty-five or thirty, of faithful, stanch, and intelligent Brethren. (Applause.) Their custom was to meet at each other's houses every Friday night, to consult on the condition of the Institution, and to enjoy themselves, as a matter of course. There was no movement during that whole excitement; there was not a substantial measure taken to meet it or allay it, that was not either originated or immediately seconded by that little band. Finding that the Grand Lodge was dilatory, as they thought, on one Friday night, at the house of the venerable and beloved Brother Robert Lash, it was proposed that the Boston Encampment, small as it was, should come out, over their own names, and give the lie to the scandals with which they were daily and hourly assailed. (Applause.) A committee was then appointed, of which I was made chairman, with my brother Dame here as my associate, to draft a paper to be presented at the ensuing meeting of the Encampment, at the house of our lamented brother, Thomas Power. I wrote that Declaration, and presented it at his house, and it was immediately accepted, and measures were at once taken to have it signed by the members. But it soon got out, perhaps the next day, that the Encampment were moving in the matter. It was then found necessary to print a few copies to be circulated in the city of Boston. We did not contemplate, as I have said, going beyond the Encampment, but the Brethren pressed us so hard, that a few copies were printed and put into the hands of members, and the leading Masons of the city were waited upon,— among them, Grand Master Jenkins, an honorable, devoted brother,— and they immediately endorsed the plan, abandoned whatever they had before the Grand Lodge, and adopted this Declaration.

In less than a week it was signed by four hundred and thirty-seven good, substantial, faithful, Masonic Brethren, resident in the city of Boston.

I should state further that the country members, hearing of it, came forward and desired to sign it, and before it was prepared to be published, as you have it now, it was signed by over fourteen hundred and thirty Masons. It was subsequently adopted by the Grand Lodges of Rhode Island and Connecticut, and was signed by more than six thousand Masons here in New England.

This Declaration was the first heavy blow given to anti-Masonry, but it did not kill it. It continued on until it received two other blows in Massachusetts, namely, the surrender of the civil charter of the Grand Lodge in 1834, in a memorial to the Legislature which I had the honor to write, and the trial of Moore and Seavy for an alleged libel on Samuel D. Green, then editor of the Boston "Anti-Masonic Christian Herald," in which the defendants proved the plaintiff to be a man of a depraved and vicious character, and were of course acquitted, and this virtually terminated the contest.

But, Most Worshipful Grand Master, I am occupying more time than I should, and after thanking you again for your kindness in affording an opportunity to the remaining few who signed that Declaration to be with you to-night, I will, with your permission, ask those who are here to rise.

Several gentlemen rose, and were greeted with hearty and prolonged cheers.

Hon. Marshall P. Wilder. — I propose, sir, with all solemnity, as some of the few who are here will probably never celebrate this anniversary again, that the names of the surviving members who are present be called.

The Grand Master called the names, the venerable gentlemen remaining standing, and responding as they were called, the large company cheering with the utmost heartiness and enthusiasm: —

R.W. Winslow Lewis.
R.W. Charles W. Moore.
R.W. Abraham A. Dame.
R.W. Marshall P. Wilder.
R.W. George G. Smith.
W. Br. Lovell Bicknell.
Br. John Bigelow.
Br. E. B. Foster.
Br. Samuel Millard.
Br. William Palfrey.
Br. John T. Dingley.

Br. Moore continued: —

Brethren, — We are indebted to our Most Worshipful Grand Master for an opportunity once more to meet around the festive board. It is the last time, probably, that so many of us will ever be permitted to meet on an occasion like this. It is right and proper, therefore, that we should here pledge a glass of wine to those departed Brethren who stood by us and by our Institution in the time of trouble and of trial. I propose, then, that one glass of wine shall be pledged to them.

The Grand Master. — Brethren: I now present to you one of the oldest Masons in the jurisdiction. Stand up, Brother Sheppard, and let the light of your countenance shine upon your Brethren. Rise up, Brethren, before the hoary head, and honor the face of the old man. Let us drink the health of our Past Junior Grand Warden, R.W. John H. Sheppard.

Drank standing, and in silence. The band then played the air, "Should Auld Acquaintance be Forgot."

SPEECH OF R.W. JOHN H. SHEPPARD.

Most Worshipful Grand Master: — The lateness of the hour, and the exceedingly interesting detail of the unhappy troubles that took place in the days of anti-Masonry, which we have just heard, render it hardly proper that I should presume to make many observations; still I felt it would be an honor on this occasion to partake with you in the festive banquet of St. John at a time when our Institution was flourishing beyond what was ever known in this or any other country, and at a time when everything looked so prosperous around us; for it may be that this is the last opportunity I shall ever have to celebrate a festival of St. John in the Grand Lodge or in any other Lodge.

Most Worshipful Grand Master, there is not probably at this table one whose years have been lengthened out like mine. I am over eighty-two years of age, and it is nearly sixty years since I was made a Mason. (Loud applause.) Nearly two generations have passed away since that took place. I was made a Mason in Lincoln Lodge, in a flourishing seaport of Maine, in one of the only three Lodges at that time existing in that State; a Lodge which afterwards flourished beyond all others in that district (for then it was a district), and a Lodge which came forward at the very time, to which Brother Moore has referred, of the anti-Masonic movement, although but few in number, with the firmness of a Macedonian Phalanx, to resist those enemies. In the little town of Wiscasset, where we lived, we were exposed to insult, we were threatened with expulsion from the church, and with deprivation of our oaths in court, and in various ways were persecuted. I well remember those days, and nearly all that Brother Moore has stated is as familiar to me as any of the early incidents of my life. It was

at that time, — pardon me, Most Worshipful Grand Master, if I speak of myself, but sometimes it may be necessary, — at that very time we met, and an address was delivered in defence of Masonry, against the anti-Masonic Society, and that address was published in Boston, passed through three editions, and three thousand copies were printed. It brought down upon the writer who now stands before you the vindictive reproaches of John Quincy Adams, who was trying to make anti-Masonry a political movement; and in reply to his attack, obscure as I was, I wrote not less than two columns in the "Boston Gazette," published by Beales & Homer, and addressed the letter to him personally, because he had attacked me personally on account of my address. That letter was republished in New York, in Philadelphia, in Baltimore, in Richmond, in New Orleans, and in all the principal cities of the United States, and it made him a bitter enemy to me for life.

I came up to Boston after that, and here I met with honors, to be sure, that I did not deserve. I was received with open arms by the Masons, and they conferred upon me all those distinctions which lay in their power, and for which I was grateful; and they have ever since noticed me in a manner of which I have always been proud. (Applause.)

Let me make one remark with regard to what we have just heard from Brother Moore. His life, like the lives of the rest of us, may be uncertain. Here we meet upon a most joyous and festive occasion, one of the best that I was ever present at; we know not within a few months or within a few years how many of us may be separated forever; but there are facts in history, there are important events, that ought to be described that they may be lasting. What Brother Moore has said to us this evening will die with him, if he does not put it upon record. There is no man living who can write the history of

anti-Masonry, as he can. (Applause.) He has the knowledge to do it, he has the ability to do it, he has the spirit to do it, and *why don't he do it?* (Tremendous applause.) They say, Most Worshipful Grand Master, that the lion, the noblest of beasts, cannot sometimes be moved until you begin to stir his mane; then he will rise up and thunder. So it is with my friend Moore; he wants in some way to be aroused to this thing. Speaking seriously, sir, I say, if we do not get a history of anti-Masonry now, when we can get it, we shall never get it. We shall not get it of our enemies, — they are ashamed to recollect it; and of our friends there are but very few still among us who lived in those days. I suppose, in looking round this assembly and the assembly that met in the Grand Lodge this afternoon and evening, that a large portion of them belong to the present generation. Probably no one present was as old as myself, and we old men are passing away very rapidly. Though these events took place long, long ago, they ought to be secured, and that immediately. I would that the remarks that were made this evening, and the feeling that we all have upon the subject (for I believe I express the feelings of the whole body of guests who are present), could arouse Brother Moore so that when he got up to-morrow morning the first thing he would do would be to get out his pen and paper, and make a beginning; and when a beginning is made, the old maxim is, the work is half done. Let him put down what he has told us to-night, and let him put down a great many incidents which he had not time to tell us. Let him look over that valuable paper which he published when he stood forth in the community almost as the sole advocate of Masonry, and bore the burden and heat of the battle. I well know that to be a fact. He did me the honor to publish that address in full that I delivered at Wiscasset. He knows all about those events; he has a sterling memory, he

has a sound judgment, he is a man of a great deal of reading, he wields a ready pen, and he can write very quickly. Why, then, does he not go to work and do this? Oh, that I could arouse him! I should go home rejoicing in my heart, thinking I had done at least one good thing for our Institution. (Loud applause.)

I have but a little more to say. There are members present of more eloquence than ever I had, and more wit than lies in my bosom, who will entertain you vastly beyond what I can hope to do; but let me say to you, that I have been delighted with the exercises of this day, delighted when I have reflected upon the great prosperity of this Institution. I have been delighted that I have lived to see the Institution flourishing to the extent it now does, and my grand object in coming here to-night was simply this: I wanted to rise up here in the presence of the Grand Lodge, who have honored me so much in former times, and testify to them as a witness of the excellence of our Institution, the excellence of Masonry, the most noble, the most valuable Institution that the earth ever yet saw. And let me say, Most Worshipful Grand Master, if this Institution hereafter should ever break down, if the whirlwind should pass over it and the earthquake shake *terra firma*, and everything of a moral and noble nature must give away, I say that our Institution will still survive, unless we commit suicide; if it is ever brought to destruction, it must be from internal disease, not from external force. No power on earth can put it down; but we may injure ourselves, we may ruin ourselves, in ways that I have not time now to state to you. As Brother Moore has said this evening, there is no doubt that the troubles in the State of New York which led to the anti-Masonic excitement which convulsed society at that period, grew out of corrupt Lodges, out of Lodges composed of persons who came to this

country ignorant of our institutions, uneducated, and unfit to be brought into the Institution, and when there they knew no more of the ritual of Masonry than they did of the ritual of the church. But it is time for me to close and I will say no more. (Applause.)

THE GRAND MASTER. — The Declaration which has been placed before you to-night is doubtless new to many of you; probably few of your number have ever read it, and some have never heard of it. As it is short, I will call upon the R.W. Grand Secretary to read it.

DECLARATION OF THE FREEMASONS OF BOSTON AND VICINITY.

Presented to the Public December 31, *A.D.* 1831.

While the public mind remained in the high state of excitement, to which it had been carried by the partial and inflammatory representations of certain offences, committed by a few misguided members of the MASONIC INSTITUTION, in a sister State; it seemed to the undersigned (residents of Boston and vicinity) to be expedient to refrain from a public declaration of their principles or engagements, as MASONS. But, believing the time now to be fully come when their fellow-citizens will receive, with candor, if not with satisfaction, A SOLEMN AND UNEQUIVOCAL DENIAL OF THE ALLEGATIONS, which, during the last five years, in consequence of their connection with the MASONIC FRATERNITY, have been reiterated against them, they respectfully ask permission to invite attention to the subjoined declaration.

WHEREAS, it has been frequently asserted and published to the world, that in the several degrees of FREEMASONRY, as they are conferred in the United States, the candidate on his initiation and subsequent advancement binds himself, by oath, to sustain his Masonic brethren in acts which are at variance with the fundamental principles of morality, and incompatible with his duty as a good and faithful citizen; in justice, therefore, to themselves, and with a view to establish TRUTH and expose IMPOSITION, the undersigned, many of us the recipients of every degree of FREEMASONRY known and acknowledged in this country, do most SOLEMNLY DENY the existence of any such obligations in the MASONIC INSTITUTION, so far as our knowledge respectively extends. And we as SOLEMNLY AVER that no person is admitted to the Institution, without first being made acquainted

with the nature of the obligations which he will be required to incur and assume.

FREEMASONRY secures its members in the freedom of thought and of speech, and permits each and every one to act according to the dictates of his own conscience in matters of religion, and of his personal preferences in matters of politics. It neither knows, nor does it assume to inflict, upon its erring members, however wide may be their aberrations from duty, any penalties or punishments, other than those of ADMONITION, SUSPENSION and EXPULSION.

The obligations of the Institution require of its members a strict obedience to the laws of GOD and of man. So far from being bound by any engagements inconsistent with the happiness and prosperity of the Nation, every citizen who becomes a Mason is doubly bound to be true to his GOD, to his COUNTRY, and to his FELLOW-MEN. In the language of the "Ancient Constitutions" of the Order, which are printed and open for public inspection, and which are used as text-books in all the Lodges, he is "required to keep and obey the MORAL LAW; to be a quiet and peaceable citizen; true to his government and just to his country."

MASONRY disdains the making of proselytes. She opens the portals of her asylum to those only who seek admission, with the recommendation of a character unspotted by immorality and vice. She simply requires of the candidate his assent to one great fundamental, religious truth — THE EXISTENCE AND PROVIDENCE OF GOD — and a practical acknowledgment of those infallible doctrines for the government of life which are written by the finger of God on the heart of man.

Entertaining such sentiments as MASONS, as CITIZENS, as CHRISTIANS, and as MORAL MEN, and deeply impressed with the conviction that the MASONIC INSTITUTION has been, and may continue to be, productive of great good to their fellow-men; and having "received the laws of the society and its accumulated funds, in sacred trust for charitable uses," the undersigned can neither renounce nor abandon it. We most cordially unite with our brethren of Salem and vicinity, in the declaration and hope that, "should the people of this country become so infatuated as to deprive Masons of their civil rights, in violation of their written constitutions and the wholesome spirit of just laws and free governments, a vast majority of the Fraternity will still remain firm, confiding in God and the rectitude of their intentions for consolation, under the trials to which they may be exposed."

Boston.

Thomas Melvill
Thomas Dennie
Thomas K. Jones
Robert G. Shaw
Geo. Blake
Benjamin Whitman
Daniel Baxter
Henry Farnum
(Rev.) Asa Eaton
Thomas Blake
Thomas Power

John J. Loring
Samuel F. Coolidge
Eliphalet Williams
Abraham A. Dame
Gideon Snow
Edward Eldridge
N. F. Cunningham
N. T. Eldridge
James K. Mills
Winslow Lewis
Benjamin Russell
Francis J. Oliver
John Dixwell
David Henshaw
Augustus Peabody
(Rev.) Paul Dean
John Suter
Jonas Chickering
Charles Newman
Alex. H. Jennings
David Orr
B. D. Baldwin
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John M. Whidden
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Wm. M. Stedman
Nester Houghton
Warren Fisher
E. Williams, Jr.
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Albert Williams
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Joseph Jones, Jr.
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David Manley
Peter Dunbar
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Abijah Patch
Gera Jenkins
Samuel Howe
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Stephen Locke
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Samuel A. Allen
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Luther Faulkner
Joseph Eveleth
Jacob Amee
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William Ingalls
Harrison Gray
Adam W. Thaxter
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E. L. Elliott
Abner Bourne
(Rev.) Jona. Greenleaf
Amos Bridges
Nathan Crafts
Joseph Blanchard
John T. Dingley
Joseph Converse

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Job Tower
Amos Coolidge
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John Augustus
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Jon. Bowditch, Jr.
Martin Bangs
Samuel Sweetser
Alonzo Crosby
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Jos. Baker
James W. Gates
H. Daggett
John Banchor
Wm. McClennen
Lewis Lerow
Thos. M. Vinson
James Estabrook
Sam'l Eveleth
Josiah Dunham
Ebenezer Stevens

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Josiah Newhall
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Ensign Sargent
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Galen Holmes
Simon Wilkinson
Wm. Adams
Thomas Wait
Charles G. Hall

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Marshal Keith
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W. H. Neville
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Fred. LeCain
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Seth T. Thayer
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Elias Haskell
Alfred Dutch
Clement Willis
M. Roulstone
Peter Stephenson
David Tillson
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Jeremiah Foster
Abiel Buttrick
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Salmon Washburn
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Eleazer G. House
Nathaniel Hill
Wm. Eaton
Reuben T. Robinson
Timothy Fessenden
Ephraim Nute
Geo. W. Crockett
Josiah Bradlee
Francis Fisher
Isaiah Bangs
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Isaiah Rogers
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Jacob Bacon
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John Vose
Josiah Stedman
Charles Adams
Geo. W. Lloyd
John Rayner
Samuel Thaxter
John P. Bigelow
Winslow Lewis, Jr.
John Doak
Pliny Clap
Thomas Simpson
D. Kimball
David Putnam
James Pierce

Enos Briggs
Warren Wild
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Geo. Bacon
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Saml. Adams
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Jacob Todd
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Wm. Parker
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Wm. Bell
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J. F. Kimball
Saml. Smith
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Gurdon Steele
Joseph Bassett
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Joseph Phipps
Larkin Turner
Isaac Mead
Oliver Holden
Dexter Bowman
Samuel Kidder
Leavitt Corbett
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Wm. Lund
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Asa Williams
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Archibald B. Babcock
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R. Calder, Jr.
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Harrison Wingate
John Badger
Wm. Hawes
Lot Merriam
Abraham C. Mace
Thos. R. Pierce
Jno. Mitchell
Chas. Emerson
Benj. Adams
Saml. C. Hunt
John Cheever
Archibald Babcock
Abijah Goodrich
Paul Willard
Isaac Wetherbee
John McKim
Angus Wheeler
Loammi Kendall
Saml. S. Reynolds
Phineas Rice
Ebener. F. Cutter
Peter Sawyer
J. D. Edmands
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Billings Smith
Nathan Russell, Jr.
Ebener. Tucker
John Chamberlin
Mark Nowell
Wm. J. Whipple
Chas. R. Metcalf
J. M. Wood
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Daniel Major
Samuel P. P. Fay
Wm. Hunnewell
Ralph Smith
Jacob H. Bates
Nathl. Livermore
Benj. Bigelow
Frederick Manson
Samuel Titus
Ebener. Kimball
John Dodge
Benj. Gleason
Ephraim Bailey
Isaac Livermore
Stephen Clubb

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Abijah Draper
Adam Smith
Cornelius Cowing
Mayo Cook
Luther M. Harris
Thomas Alker
Saml. Knower
Alpheus M. Withington
Chester Guild
Chas. Senior
J. Webber
Willard Onion
Lewis Withington
A. Kingsbury
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John Mears
Wm. Holden
Nathl. Minot
Aaron Nixon
Joseph Foster
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Cyrus Balkcom
Wm. Pope
Abraham Noyes
Stephen Hall
Daniel Withington
Timothy H. Blackman
Nathl. Hill
Jona. Bridgham
Warren Glover
Amos Upham
Wm. M. Blackman
Jesse Bradshaw
Wm. Henley
Geo. Fisher
Edmund Tileston
Isaac Whiting
Francis Skinner
Caleb Jarvis
Francis Jarvis
Jesse Lyon
Eben Wheeler
Lemuel Withington
Joseph Wales
Ebener. Withington
Jona. Collyer
Amasa Stetson
Isaac Howe, Jr.
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John D. Howard
Benj. Jacobs
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Alpheus T. French
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Chas. Breck
Moses Gragg
Franklin Crombie
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Thos. T. Wadsworth
Saml. Adams
John Swift
Isaac Sanderson
Saml. K. Glover
Zebadiah Williams
Samuel Wales
Charles Wales
Jona. Ware
Hiram French
Jona. Russell
Mark Hollingsworth
Jarvis Fenno

Brighton.

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Otis Fay
Ebener. Fuller, Jr.
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Benj. W. Hobart
Thos. J. Leverett
James Fullerton
Amos Wright
Wm. R. Champney
Stephen Stone
Thos. Park
Charles Heard

Newton.

Wm. Mills
Joseph Foster
Wm. Curtis
Nathl. Wales
Amos Lyon
Wm. B. White
Elijah Story
Royal McIntosh
George W. Morse
Samuel B. Cheeney
Amos H. Morse
Richard Boynton
Joshua Gardner
Martin P. Sturtevant
George W. Winsor
Barney L. White
Jesse Winslow
(Rev.) Alfred L. Baury

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Jonas Barnard
Micah M. Rutter, Jr.
Geo. W. Hoogs
Pliny Ray
Jason Morse
Jona. Wheeler
Kingsley Allen
Walter McFarland
Samuel Ray
Joseph Barney
Levi Whipple
Paul Dewing
Cyrus Cunningham

Quincy.

(Rev.) William Morse
John Whitney
Daniel Spear
Lemuel Brackett
Oliver Jenkins
Josiah Bass
William Spear
Elisha Marsh
Jona. Marsh
Asa Pope
Elisha Turner
Samuel Savil
Josiah Savil
Ebenezer Adams
Josiah Brigham
Daniel French
Benjamin R. Downes
William Goodwin
Th. Phipps
Nathan Josselyn
John Spear
Luther Munn
Elisha Thayer
Benjamin Pyee
John Briesler, Jun.
Peter Turner
Elijah Baxter
Elihu Thayer
John Savil

Brookline.

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Moses B. McIntosh
Jeremiah Lyon
William Barnard
Ephm. W. Stone
William Jemerson
Enos Withington
Otis Withington
Simon Elliot
Timothy Corey
Elijah Corey
Elijah Corey, Jr.
Joshua C. Clarke
Reuben Hunting
John H. Pierce
Benjamin B. Davis
Charles Wild

Woburn.

Joel F. Thayer
Calvin Richardson, 2d
Luke Fowle
B. Richardson, Jr.
C. P. Hosmer
Franklin Smith
William Tidd
Simon Barnard
Marshall Tidd
Joseph Richardson
Benj. F. Thompson

Andover.

Merrill Pettingill
Andrew L. Haskell
Justus Gleason
Benjamin Gleason
Jacob Shed
John Smith, 2d
Peter Smith
Elijah Edson
Ephraim Everson
Reuben Frye
Samuel Sawyer
Jonathan Kimball

Calvin Thompson
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E. L. Herrick
Calvin C. Damon
Jona. Merrill
David Rice
Isaiah Merrill
Solomon H. Higgins
Caleb S. Prince
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Waltham.

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Lowell Adams
Ephraim Allen
Willard Adams
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Joseph Hayt
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Chauncy Newhall
Elisha Crehore
Leonard Smith

Framingham.

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Loring Manson
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Danl. Sanger
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Ebener. Warren
Jonas Cloyes
Jesse Belknap, Jr.
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Ebener. Freeman
Enoch Belknap
Lawson Nurse
Chapin Allen
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Amasa Kendall
Royal Stone
Jona. Rugg, Jr.
Cyrus Bullard
Josiah Adams
Joseph Ballou
John Wenzel
Saml. Warren
Wm. H. Dalrymple
Luther Horne
Jesse Haven
Luther Belknap
Ichabod Gaines
Jona. Flagg
Isaac Stevens
Josiah Abbott
Isaac Gibbs
Nathl. Stearns
Geo. Wheeler

Sherburne.

(Rev.) Amos Clarke
Uriel Cutler
Alpheus Ware
Joseph Sanger
Lemuel Leeland, 2d
Malachi Babcock
Micah Leland
Amos Perry
James Whitney
Silas Stone
Z. Hoaker
Jos. P. Leeland
John G. Blake
Jeremiah Butler
Amory Babcock
Eli Leland
Calvin Sanger

Stoneham.
Jeremiah Nichols
Darius Stevens
Elbridge Gerry
Warren Sweetser

Walpole.
Theodore Carlisle
G. W. Johnson
Isaac Hunt
Wm. Bacon, Jr.
Dupee Blake
Maynard B. Clapp
Horatio Wood
Truman Clarke
Osmin Smith
Harvey Clapp
Ebenezer Capen
John Baker, 2d
Jona. Messinger
Israel Whitney
Jason Colburn
Elisha Lyon

Dedham.
Geo. Bird
Elisha Thayer
Simeon Smith
Jonathan H. Cobb
Ezra M. Taft
James Downing
Benj. F. Keyes
Jason Messenger
E. Gilmore
John Goulding
Hervy Partridge
Ebenezer Fisher, Jr.
T. P. Whitney
Jeremiah Myers
Timothy Phelps
Martin Marsh
George Dixon
Josiah M. Bird
John K. Briggs
Francis Alden
Pearson Titcomb

Weymouth.
Levi Bates
Lovell Bicknell
Silas Canterbury
Alvah Raymond
Abraham Thayer
Ezra W. Sampson
Timothy Gordon

Randolph.
Royal Turner
Simeon Alden
Jonathan Wales, Jr.
David Jacobs
John Wales
Apollus Wales
Aaron Prescott
Bradford L. Wales
William Cole
H. N. Crooker
John Johnson
Horatio B. Alden
Isaac Spear
Jonathan W. Belcher
Robert Shankland
Jacob Niles
Benjamin F. Tower
Joshua Niles
Theophilus Thayer
Henry Thayer
Isaac Tower, Jr.
James Wait
Loring Thayer
Joshua Thayer
Eleazer Beals
Ezra S. Conant
John Alden
Hiram Alden
Isaac Thayer
Alexander E. Dubois
Silas Alden, Jr.
William French
James McIntosh

Ruel Packard
Jonathan Belcher, Jr.
Thomas Howard
Joseph Tower, Jr.
William H. Easty
Benjamin Dickerman
Amos Wilkins
Ephraim Spear
Miles McCarty

South Reading.

John Hart
Joshua Tweed
Nathan Richardson
John Bryant
Thos. Emerson
James Hartshorn
Nathaniel Cowdry
Jesse Pope
John Stow
John Sweetser
Isaac Green
Leonard Wiley
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Aaron Burditt
M. Burditt
Eliakim Stowell
John Rayner, Jr.

Stoughton.

Saml. Tolman, Jr.
John Holbrook
Joel Talbot
Mather Holmes
Ezekiel Holmes
Simeon T. Drake
James Swan
Giles G. Leach
Azel Capen
Ansel Capen
William Wilson
Wm. S. Belcher
Abraham Capen, Jr.
John H. Wales
Peter Adams
Benjamin Capen
Consider Southworth
Robert Swan
Jonathan Reynolds
Leml. Gay
Abram. Capen
Enos Talbot
Leonard Hodges
Nathaniel Blake
David Gilmore
Jonathan Cobb
Benj. Reynolds
Elijah Atherton
Elijah Belcher
C. A. Southworth
Luther Belcher

Medway.

Eliab Wright
Jas. B. Wilson
Jas. Fisher
Geo. Barber

W. Lovering
John R. Cotting
Levi Adams
Joel Hunt
Alfred Daniels

Mendon.
Lewis Boyden
John G. Metcalf
Wm. Green
E. W. Hayward
Jabez Aldrich
John Jennison
Peter Joyce
Washington Baker

Bellingham.
H. Barber
John Scammell
John C. Scammell
Pliny Holbrook
Elias Thayer
Joseph Rockwood

Holliston.
Isaac Smith, Jr.
Elihu Cutler

Medfield.
Jno. W. Adams
William Feltt
Wesley P. Balch
John Balch, Jr.
Charles Onion
Sylvanus Adams
Amos Thayer
Uriah Brett
Samuel Johnson
Caleb S. Hamant
Moses Wadsworth

Concord.
Lemuel Shattuck
(Rev.) Ezra Ripley
John Keyes
Isaac Hurd
William Whiting
W. Shepherd
Herman Atwill
Dudley Smith
Abel Moore
Alvan Pratt
John Homer, Jr.
John Nelson
Ephm. H. Bellows
Thomas D. Wesson
N. W. Wright
James Weir
Heartwell Bigelow
Joseph Smith
John Brown
Cyrus Warren
James Adams
Henry Wright
Henry H. Merrill

Acton.
Simon Hosmer
Jonathan B. Davis
John Fletcher
Simon Hosmer, Jr.
Peter Tenny, Jr.
Luther B. Jones
Bradley Stone
Stephen Hayward

Lincoln.
Wm. Hayden
Charles A. Wheeler

Bridgewater.
Artemas Hale
Almarine Hayward
Jabez Harden
George Hooker
Silas Warren
Enoch Lathrop
Amos Hill
Nathan Mitchell
Daniel Mitchell

Philander Dean
Hiram Packard
George Clark

West Bridgewater.
Daniel Howard
Abial Ames
Thomas Ames
Austin Packard
Hosea W. Wate
Jarvis D. Burrell
Henry E. Briggs
Daniel Hartwell
Nathaniel Edson
Barnabas Lothrop
Jona. Howard
Charles Southworth
Zopon Field

Plymouth.
John Bartlett, 3d
Thos. Bartlett
Ezra Finney
Josiah Robbins
Joseph Leeds
Seth Finney
Bartlett Ellis
Leml. Bradford
John Allen
Martin L. Tillson
John Thomas
Jacob H. Loud
Anthony Morse
Thos. May
John Tribbel
Schuyler Sampson
Ephm. Morton
Geo. Wiswall
A. Brigham
Saml. Doten
Jas. Cox
Phineas Wells
Finney Leach
Thos. Torrey
Leander Lovell

Chas. May
Danl. Jackson
(Rev.) Jas. H. Bugbee
Ichabod Shaw 2d
Zacheus Barnes
Samuel Brown
Geo. W. Virgin
Chas. Bramhall
Thos. Adams
Bridgham Russell
Zaben Olney
Isaac Bartlett
Wm. M. Jackson

Haverhill.
Moses Wingate
Rufus Longley
Charles White
Thos. Newcomb
Ezra C. Ames
Wm. Hazeltine
David P. Harman
Wm. Greenleaf
Samuel Johnson
Leonard Whittier
Rufus Slocomb
Andrew Johnson
John Edwards
William Foss
Elbridge G. Eaton
James Ayer
Isaac Harding
Rufus K. Knowles
Charles W. Dow
William Edwards, Jr.
Barnard Goodridge
Thomas Runnels
Joseph Haselton
Hiram Plummer
P. O. Brown
Theodore Ordway
Michael Carleton
Moses Ross
John Pingry
Ebenezer Noyes

Wesley Balch
Nathaniel Currier, Jr.

Groton.

Jona. Loring
Amos Bancroft
Amos Alexander
Daniel Shattuck
Joseph Hoar
Wm. F. Brazer
William Durant
William Livermore
Moses Day
Caleb Butler
Abel Tarbell
Nathaniel Stone
David Child
Jeremiah Kilburn
Joseph F. Hall
Dexter Blanchard
Wm. A. Bancroft
Loring Gates
George Brigham
Alpheus Richardson

Wrentham.

Caleb Sayles
Calvin Fisher, Jr.
Rufus Bassett
Amos Archer
Daniel A. Cook
Saml. Druce
Jos. Cobb
Harvey Coleman
Silas P. Fisher
Enoch Brown
Ashbel Willard
Josiah J. Fiske
Simeon Tompson, Jr.
Jeremiah Blake
Daniel Blake
Lewis Harding
Aaron Hawes

Canton.

William Morse
Jephthah Crane
Thomas Kollock
Stephen Robinson
Thomas Tolman
Simeon Presbrey, Jr.
William Jenks
Abel Winthrop
Samuel Chandler
John Messenger
Elijah Crane
Samuel Capen
John Gay
James White
Samuel Leonard
Thomas French
Adam Kinsley
P. M. Crane
Elisha Crane
Henry Derby
Zadoch Leonard
Silas Kinsley
Joel Baker
James Platt
James Beaumont
Leonard Kinsley
Lemuel Tucker
Simeon Tucker
Amasa Jordan

Sharon.

Samuel D. Hixon
Jonathan Cobb
Benjamin Reynolds
William Tolman

Westford.

John Abbott
Avery Prescott
John Cumings
Joseph Hildreth
John Leighton

Imla Goodhue

Newburyport.

Nathaniel Knap
Richard S. Spofford
Moses Merrill
Abraham Perkins
Jos. Marquand
G. Giles
Jonathan G. Johnson
Samuel Phillips
Joseph George
Joshua Greenleaf
Anthony S. Jones
Edward Bass
John Holliday
David Hart
Enoch Stickney
John Dodge, Jr.
Austin George
[illegible]n S. Hodge
Eleazer Johnson
Jno. Porter
Benjamin Hall
Hector Coffin
(Rev.) James Morss
Samuel Boardman
John Dean
Thos. B. White
W. Woart
Joseph Hutchins
J. W. Pierce
Atkinson Stanwood
John Andrews, Jr.
Esek Saunders
Samuel Huse
William Davis
William Currier
John Cook, Jr.
William Hervey
Stephen C. Parsons
W. H. Prince
Abraham Tappan
John Bradbury
John Holland
Ebenezer Bradbury
S. W. Marston
John Brickett
C. Cushing
E. Huse
George Emery
Samuel Somerby, Jr.
Samuel R. Caldwell
Stephen Green
Nathaniel Follansbee
William Davis, Jr.
Abraham Williams
Eliphalet Brown
Jos. Hooper
Joseph Young, Jr.

Lynn.

Edmund Monroe
Jona. Richardson
Isaiah Hacker
John Lovejoy
Ewd. Carroll
Isaiah Wheeler
John Stimpson
Wm. Chadwell
Jabez Hitchings
Benj. Mudge
Henry A. Breed
E. H. Parker
Saml. T. Huse
Micajah Alley, Jr.
Lewis W. Ham
John Lakeman
Saml. J. Ireson
John D. Atwill
Enoch Curtin
Isaac Story
Isaac Gates
Danl. L. Mudge
Amh. Childs
R. W. Trevett
Cassius Clapp
Dyer H. Sanborn
Josiah Newhall
Saml. Brimblecom

Cory Libbey
Z. Atwell, Jr.
Saml. Viall
J. N. Saunderson
Geo. Johnson
Jacob Newhall
Caleb Wiley
Alanson Burrill
Jesse L. Attwill
Amos Mower
Williams Ingalls
Richd. S. Ham
Joseph Johnson
Nathl. Richardson
Timo. Monroe, Jr.
Benj. H. Johnson
Abner Newhall
Horace Spalding
Thos. Phillips
Theophilus Burrill, Jr.
John Lummus
Ephm. Sweetser
Edw. L. Coffin
Temple Cutler
Jas. Oliver
Amos Attwill
Oren Dalrimple
Jas. Pool
Henry Williams
Saml. Hallowell
Joseph Edwards, Jr.
Robt. Rich
Jona. D. Phillips
Consider Orcutt
Benj. Oliver
Theoph. Hallowell, Jr.
David Dodge

Malden.

Edward Wade
Charles Hill
(Rev.) Sylvanus Cobb
Benj. W. Dodge

Newbury.

John Merrill
Oliver Hale
Joseph Bartlett

Franklin.

Thos. Stanley Mann
Jona. F. Gridley
Dyar Clark
Cephas Bullard
Fisher Thayer

Taunton.

James W. Crossman
John Howard
Jona. Ingell
Jacob Phillips
Shepard Fobes
Henry Washburn
Edward Foster
James Thurber
Wm. N. Spinney
Jacob L. Porter
Nathaniel Phillips
Ephraim Raymond
(Rev.) L. Hamilton
Alfred Baylies
John Baylies
Francis Baylies
William Hodges
Nathaniel Crandell
Abijah Harkans
Jesse Smith
Seth Presbrey, Jr.
Benj. Ingell
Thomas C. Brown
William Newcomb
James Ellis
John Seaver
John Presbrey, Jr.
Israel Dean, 2d
Abiathar Williams
Job Godfrey

Caleb Porter
C. R. Vickery
Learned Wilmarth, Jr.
Jonathan Ames, Jr.
Richard Park
Wm. A. F. Sproat
Leonard Crossman
Wm. W. Crossman
A. L. Eddy
James Allen
Ebenezer Lee

New Bedford.

Geo. Randall
James Moores
Lemuel Hollock
Silvanus Ames
James Tripp
Thos. Riddell
Zachariah Hilman
Timothy G. Coffin
Thomas Cole
Zaccheus Cushman
Joseph Dunbar
Wm. R. Rotch
Benj. Thompson, Jr.
Henry Cannon
John Sargent
John Fuller
Peleg Butts
Thomas Parker
Ephraim Kempton
Robert Wait
Wm. H. Allen
Nathaniel Perry
Richard A. Palmer
Wm. R. West
Wm. Hathaway
Dustin Shattuck
Joseph Howland
John C. Almy
Asa Wood
Edwin Sanford
James Coggshall
William Bain
Oliver Swain
Job Swift
John Bryant
Caleb Bryant
Charles V. Card
Shepard Doggett
Mendell Ellis
Robert S. Smith
Charles Coggeshall
Wm. P. Grinnell
Stephen Potter, 2d
Benjamin G. Fry

Fairhaven.

Philip Nye
Wm. Le Barron Gibbs
Wm. P. Jenny
Thomas Nye
Rowland Gibbs
Joshua Hitch
A. D. Stoddard
Hardy E. Hitch
Joseph Hooper
Joseph Tripp
Asa Swift, Jr.
Jeremiah Miller
Henry Huttleston

Greenfield.

Richard E. Newcomb
Horace W. Taft
David Willard
Richard Colton
Alanson Clarke
Franklin Ripley
James Drake
L. H. Long
Ambrose Ames
Samuel M. Humes
John Pinks
Elijah Alvord
Isaac Newton, 2d
Horatio G. Newcomb
Thomas Gilbert
William Wilson

Alpheus F. Stone
Thaddeus Coleman
John J. Pierce

Barnardston.
Henry W. Cushman
Hatsell Purple

Duxbury.
George Loring
Thomas Peterson
Samuel E. Ripley
Joseph P. Bosworth
Reuben Peterson, Jr.
Seth Brooks
Samuel A. Frazar, Jr.
Geo. P. Richardson
John Porter
Judah Alden
Seth Sprague, Jr.

Briggs Alden
G. B. Weston

Lexington.
Abram French
Elias Dupee
Loammi Knight
Samuel Chandler
Amos Locke
James Russell
Wm. Whitemore

Boxborough.
(Rev.) J. R. Cushing

Carlisle.
Stephen Blood

Natick.
Moses Eames

NOTE. — The names of the signers, though not read at the Banquet, are here printed for information and convenience of reference.

THE GRAND MASTER. — Among the signers of this Declaration, we have the pleasure of recognizing to-night one who, in addition to having served the Masonic Fraternity in many positions, has rendered valuable services to this community in many other capacities. I refer to the founder of the Massachusetts Horticultural Society. (Applause.) I have often thought, in watching the daily beauty of his life, in listening to the speeches which I have had the happiness to hear from him on occasions of this kind, that it was not to Masonry alone that he was indebted for the dignity of his character; that he had acquired something of the richness and ripeness and raciness of the fruits that he had produced, something of the beauty and the fragrance of the flowers that he had cultivated. Of the man and the Mason, as well as of the gardener, it is true, "By their fruits ye shall know them." Brethren, I

give you the health of our Past Deputy Grand Master R.W. Marshall P. Wilder. In devotion to the interests of our Order, few Masons can with him com*pare;* he always acts on the *plumb;* the principles of our Fraternity he keepeth as the *apple* of his eye; should it ever be again attacked, he will be sure to have "a little more *grape*" for the assailants; and if its secrets are demanded, he will be the last man to *peach.* Brethren, I will not longer deprive you of the pleasure of listening to his voice so *cheery*, for I am sure the sentiments he may utter will pass *current* in this assembly. (Loud laughter and applause.)

SPEECH OF R.W. PAST DEPUTY GRAND MASTER HON. MARSHALL P. WILDER.

Most Worshipful Grand Master: — I am indebted to you, and I feel it sensibly from the bottom of my heart, for the very kind manner in which you have introduced me to my Brethren, and for your appreciation of my labors; but, sir, I am here to-night at much personal inconvenience, and suffering from ill-health, to be present on the fortieth year from the signing of that memorable Declaration; and if I could not have been here without being borne on the bier which may carry me to my last home, I would have asked some of my Masonic Brethren to have borne me on their shoulders, so that I could at least by the Masonic sign have testified, from the convictions of my conscience, to the purity of this Institution. (Applause.) But it is a privilege for an old man, — and, gentlemen, I cannot longer claim to belong to the rising generation (Laughter), — it is a privilege for an old Mason to live to see this fortieth year, and in the language of Scripture I may say, "These forty years have I been with you." I well remember the time when, as a young merchant in Boston, having everything at stake, with a young family, and but little means, I was called

upon to encounter this anti-Masonic excitement; but I took great pleasure in placing my name on that memorable record, and it stands not far from such names as the Rev. Dr. Eaton, the Rev. Dr. Harris, the Rev. Father Taylor, and my most excellent friend whose absence from this board, although he has been present with us during the evening, we regret, the Rev. E. M. P. Wells. But oh, what a sensation it excites! Of the four hundred members in Boston who signed that Declaration, how few are left! Those glorious luminaries of Masonry which shall shine while time shall last, have sunk below the horizon forever, and we shall never meet again with so many as have surrounded this board this evening. I could not, therefore, deny myself the pleasure of being here to-night, and, Most Worshipful Grand Master, I thank you for giving me this early opportunity to express these feelings, for I must soon retire. I have always felt, next to my religion, if I have any, the benign influences of Freemasonry. I have lived to see great changes in the moral and political world; I have lived to see, as has been asserted this evening, the malign influences spring up against Masonry, and I have lived to see those apostates, like Judas, go down to infamy. (Applause.) In relation to the benign influence of Masonry, I was never more deeply impressed or more affected in my life than when I appeared at the World's Convention of Masons, in Paris, as a delegate of the Grand Lodge of Massachusetts, where seven hundred and fifty members, from fourteen different nations, had assembled in brotherly affection; and when, without regard to color or shade of complexion, they threw their arms round my neck, and with affectionate tears trickling down their cheeks, I felt the benign influence of Masonry, I could not but exclaim, "Masonry will proclaim peace on earth and good will to men." (Applause.)

I thank you also, Most Worshipful Grand Master, for alluding so kindly to that art to which I have devoted my whole life. I have stolen from the pursuits of business and from other duties, every moment that I could seize to promote the beautiful art to which you have referred. It was born with me. From the day when my mother first took me into the garden to help dress and keep it, I can never remember the hour when I did not love the cultivation of the soil. I love everything that pertains to rural art and rural life. I love the singing of the birds, the babbling of the brook, and the sighing of the breezes; I love the vernal spring, odorous with the fragrance of the garden and orchard; I love the summer solstice, rich with the verdure of the forest and the field; I love the mellow autumn, burnished with the golden harvests of the year; but my love for this Institution, and the enjoyment of its social friendship, is equal to any which I have ever experienced in any other pursuit of life. (Applause.)

But, sir, I must not further prolong these remarks. I have said it was a privilege to be here this evening. I hope to meet you again on some future occasion, but it must be confessed that I have climbed the summit of the hill of life, and am descending on the other side; soon I shall reach the valley below, and you will plant the acacia at the head of my grave; but while I do live, I will stand by the principles of Freemasonry, under the belief that the better Mason a man is, the better Christian he will be. (Applause.)

I must not omit to state the fact, as I am requested to do by my friend Gen. Sutton, that there are several gentlemen here from Salem and vicinity, of whom he is one, who signed the previous Declaration to which reference has been made in the paper which has been read.

Let me conclude with the expression of the hope that our In-

stitution may go on prospering and to prosper, rising higher and higher in excellence and glory, until all the members of it, of every nation, kindred and tongue, shall join in one grand circle of life and love, to celebrate the Festival of the Saints John in the kingdom of heaven. (Great applause.)

THE GRAND MASTER. — BRETHREN: I must for an instant recall your thoughts from the distant to the near past; and in order to give him longer opportunity to talk to you, I will, without further preface, propose the health of our youngest Past Grand Master, who, during the last three years, has done so much to adorn and beautify the records of this Grand Lodge. (Loud applause.)

SPEECH OF R.W. PAST GRAND MASTER WILLIAM S. GARDNER.

MOST WORSHIPFUL GRAND MASTER AND BRETHREN: — I thank you most heartily for this cordial reception upon retiring from the Grand East of our Grand Lodge. Time admonishes me that I can say but a word or two more to you now. I had occasion, some little time since, to investigate the whole history of Massachusetts anti-Masonry, in connection with its history in other States, and I found that the brethren here in Massachusetts were actually the bulwark which withstood the whole current. John Quincy Adams himself testified that in Massachusetts he could make no headway; that he could not be elected Governor of Massachusetts as the candidate of the anti-Masonic party, and could not go to Congress as the candidate of the anti-Masonic party. The whole feeling of Massachusetts was against anti-Masonry, and it stood, as I have already said, as a bulwark against the current which was pressing against our Institution; and when, finally, the time came that the ques-

tion was submitted to all the people of the United States, with William Wirt of Maryland as the candidate for President by the anti-Masonic party, and a gentleman of distinction from Pennsylvania, as its candidate for Vice-President, they got the seven electoral votes of Vermont, — and that was the end of anti-Masonry.

Brethren, I claim the privilege of presenting to you a sentiment, and I request you to fill up your glasses and rise. I propose, and I think I have the right, to give you, — "The health and prosperity of our New Grand Master." (Loud and prolonged applause, followed by three cheers for R.W. Past Grand Master Gardner.)

The Grand Master.— There is at least one more of these venerable brethren whose countenance I want you to see, and in order that you may see him, I must get him up on his legs; therefore I will give "The health of our Past Deputy Grand Master, R.W. Abraham A. Dame, another of the old Masons of Massachusetts."

SPEECH OF R.W. ABRAHAM A. DAME.

Most Worshipful Grand Master: — I will detain you but a few moments in the observations I have to make. I agree entirely with what our Right Worshipful Brother Moore has said in relation to anti-Masonry, and I wish further to say that I was a part of that matter. I had the honor to hold the office of Senior Grand Warden under Joseph Jenkins, and, sir, I had upon me a large part of the labor of keeping him within due bounds. It was during his administration that the communications came to us in regard to the state of things in New York. Our Brother Moore has related the facts so fully, that it is not necessary that I should detain you with any remarks in regard

to them. I was gratified by what he said with reference to the Boston Encampment. I had the honor to be on the sub-Committee that framed this Declaration, and I had the honor of presiding in the Boston Encampment some three or four years before this period; and I would say, that the Boston Encampment, from 1820 until after the anti-Masonic excitement, was as live a body and did as much good work as it has ever done since. It had at that time some very able members. I also, sir, had the honor before that period, of presiding in the Grand Commandery ("Encampment" it was then) of Massachusetts and Rhode Island. I claim nothing except that when I was a young man I put the ritual of all the degrees and orders of Masonry in my head, and did not consult at all the monitors or trestle-boards. I put them there when I was twenty-three or twenty-four years old. I never thought of it until I went into the Institution, and some of my Brethren know very well that when I came into any Institution I was ready to fill up any gap that should happen to occur, from entered apprentice in a blue Lodge up to that of Knight Templar. I had the honor to preside at the organization of the Ineffable Degrees in 1834; and I will say, sir, with regard to the ritual of the different orders and degrees, that I put them in my mind at that time, and had them fully.

I will simply say, in conclusion, that I concur entirely with what Brother Moore has said in regard to the origin of the anti-Masonic excitement. Our brethren in New York formed themselves into two distinct Masonic bodies, and thus caused a great deal of mischief and injury to the Institution.

The Grand Master.— Brethren: There is another of the signers of that Declaration present, from whom I know you are all anxious to hear. There was one family among the signers

of that Declaration which was peculiarly distinguished, inasmuch as two generations were represented. It was signed by Winslow Lewis and Winslow Lewis, Jr. Winslow Lewis was a man near the close of life, who had been loved and honored by his fellow-citizens for nearly eighty years, I think, and Winslow Lewis, Jr., was just coming into the knowledge of his neighbors and friends, and was just emerging to distinction in his profession as a physician and a surgeon. No person can have followed him from that period to the present without delight and admiration. He has won not only the respect, but the love of his Brethren of the Masonic Fraternity, and, indeed, of the profession. He is a beautiful illustration of the principles of Masonry. There are few men in Boston who have more fully exemplified the virtue of charity, and at the same time he is always genial and cheerful. Brethren, I give you the health of our Past Grand Master R.W. Winslow Lewis.

Brother Moore : — I cannot allow that sentiment to be drank just yet; I happened to know both the father and the son. Captain Winslow Lewis entered our Institution in England. He became a Knight Templar in Liverpool; but that is of no kind of consequence; he was in the country during the anti-Masonic troubles, and there was no Mason among us more ardent, more faithful, more ready with his means, than Captain Winslow Lewis. He stood by the Institution in his old age, and went down to the grave honored and respected and beloved by his Brethren. It was my fortune (for so I consider it), to be present at his funeral. His son I do not wish to say much about; but I must say one word. He received his first impressions of Masonry of a strolling anti-Masonic lecturer, of the name of Avery Allen, here at Boylston Hall! He went in there out of curiosity, saw what purported to be degrees of Masonry con-

ferred, made up his mind that if that was Masonry, then he was in heart a Mason, and came forward and joined us. But under what circumstances? He was a young man just rising in his profession, standing in it second to none in the city of Boston. It was a time, too, when to avow one's self a Mason cost something. It was a strong nervous temperament that brought that young man out. He threw the weight of his entire character into the scale, hazarded his whole profession in the cause of Freemasonry; and he stands here to-night, as he has stood with me for the last forty years, true as steel, and ready to meet any emergency that may hereafter arise.

THE GRAND MASTER.— I have no doubt that all that Right Worshipful Brother Moore has said in regard to the father is literally true, and of the son I speak of my own knowledge. I have said that he was genial, jovial, cheerful and charitable. In the words of the poet: —

> "You hear that man laugh? — You think he's all fun,
> But the angels laugh, too, at the good he has done;
> The children laugh loud, as they troop to his call,
> And the poor man that knows him laughs loudest of all."

(Loud applause.)

SPEECH OF R.W. PAST GRAND MASTER WINSLOW LEWIS.

MOST WORSHIPFUL: — I came to this assembly designing not to say a single word. I have been so much overcome by the spirit, whether of the occasion or of something else, I will not say which, that I am really somewhat embarrassed, and therefore you will pardon me, and it will be gratefully received, when I say that I will not speak perhaps more than forty or fifty words.

The occasion of my entrance into the Institution has been well and truthfully stated, but my continuance in the Institution I can narrate as a constant attendant of all the Masonic organizations in Massachusetts. I think that *pari passu* with Brother Moore (if I can use that phrase in regard to one whose long stride oversteps me infinitely), it has been my almost daily habit for forty years to visit the Grand Lodge apartments, whether in a very humble place in School street, where the Grand Secretary had no other accommodations than a broken, three-legged stool, or in this beautiful Temple. I have never professed any power of making a connected speech, but the greatest satisfaction of my life has been derived from that Institution, which, on the present occasion, commemorates the rise and the appropriate rise, of one of the members, and a Past Master of the Lodge which bears my humble name. If I ever generated anything in my whole life, except my own legitimate children — (Loud laughter) — speaking physiologically, I will not say pathologically; in short, if I had any power in my productive capacity, it has exhibited itself most wonderfully in the presentation of the present Grand Master of the Grand Lodge of Massachusetts. In that respect, I confess my strong procreative power (Laughter and applause); and when I see this table, surrounded by the members of that Lodge as stewards, the exponents of that humble name, I think it becomes me to sit down satisfied. Truly, I am ready to relinquish life from this very moment. I have fulfilled my task, and if my life is spared any longer, it will be only to dwindle into an expression of the infirmities of old age. My limbs are tottering, my brain flags, but my Masonic heart and soul will be the last lingering remains of my existence, and when I die — and that time must soon come — written on my heart will be Masonry! Freemasonry! and the Lodge that bears my humble

name! This may be almost the last tribute that I shall pay to Masonry; an Institution which has developed in me kindly feelings and charitable deeds. I hope and believe indeed all that can be imputed to me of good in my social life, I derived solely and wholly from the Masonic Institution. Let me say as a parting, and it may be the last parting, word, — May that Institution from which I have derived so much benefit continue to bless you all as I have been blessed. (Loud applause.)

Song, "We won't go home till morning."

The Grand Master. — I hope the Brethen will not go; the exercises of the evening have only just commenced. (Laughter.) I can only say, gentlemen, in reply to the remarks of Rt. Worshipful Brother Lewis, that the Masonic child of his old age is wise enough to know its own father (Laughter); and that it claims to be strictly legitimate. But, Brethren, I will not interrupt your pleasure by any such private or personal considerations. I am reminded this evening of the occasion when I was presented to the Most Worshipful Grand Master, and introduced to him as the Grand Master elect. That service was performed by the Senior Past Grand Master, and for some inexplicable reason, — I suppose because I had touched the hem of his garment and virtue had gone out of him, — he applied to me a title which my Brethren recognized at once as entirely undeserved, and consequently smiled audibly; but in respect to him, I am perfectly ready and willing to acknowledge that the title is entirely appropriate. His Masonic Brethren have conferred upon him another title only second to that which he bears as the represesentative of the church; they have distinguished him by the title of Right Worshipful. Brethren, I give you the health of our Senior

Past Grand Master, Rt. Worshipful and Rt. Rev. George M. Randall, Bishop of Colorado.

SPEECH OF R.W. GEORGE M. RANDALL.

I am truly obliged to you, Sir, for the sentiment which you have offered, and to the Brethren, for the manner in which they have received it. This is the first time, for many years, that I have enjoyed the pleasure of meeting with the Grand Lodge at their Annual Communication. "The years of our age" are rapidly passing away, and with them many of our Brethren beloved, and "the places which once knew them know them no more." I was not a little surprised to hear my name called on the evening of the annual election, first on the list of permanent members of the Grand Lodge, as the oldest Past Grand Master living. I could hardly persuade myself, that one who felt himself to be yet young should sustain this relative position in this venerable Body. But so it is. These annual gatherings, while they exhibit the rapid growth of the Brotherhood, remind us of the Fathers who have gone before; and while we rejoice in the progressive activities which indicate increasing prosperity, we dwell with saddened love upon the memory of those who "rest from their labors."

We have been reminded that this Festival commemorates the fortieth year since the famous Declaration was signed and published by the Freemasons of Boston, and its vicinity, in vindication of the Institution against the assaults which the frenzied spirit of anti-Masonry made upon it in 1831. I was a boy in those dark days, but I remember them well. My father was a Mason, firm and unflinching. I was early interested in an Institution, of which I knew nothing except what I saw reflected in the life and character of those whom I

revered. But I was old enough to know something of this senseless crusade, and to appreciate the motives of many who were engaged in it, in my native State. I saw its political workings, and in them read the heartless hypocrisy of those who were leaders of the movement.

So dismal was the day, that many true Masons verily thought that the end had come. I remember to have heard a very intelligent gentleman, a member of the Fraternity, remark that this Institution had probably accomplished its mission, and there was no more work for it to do, and so, like other associations, it would now pass away. That person did not understand the philosophy of Freemasonry; he did not fully comprehend the nature of its constitution, nor the character of its great office in the world.

This Fraternity was primarily organized for the mutual improvement and protection of its members in the building of King Solomon's Temple. But when that structure was completed this Society did not cease to exist because it had answered the end of its organization. There was for it other work to do. Other generations were to be benefited. And so it continued and reappeared in Christendom. The monuments of its skill and labor are now seen throughout Europe. When the great cathedrals were completed, and the Pope of Rome had availed himself of the skill and labors of Freemasons to make these grand contributions to the church, and he had no further use for their services in the work of promoting the aggrandizement of the Papal hierarchy, he ceased to be a liberal patron and became a violent persecutor.

In 1717, the operative labor of this society ceased altogether, but yet their work was not finished. The world had need of just such an Institution for the amelioration of some of the ills of mankind, and for the improvement of the mind and

morals of men, and so the light of Masonry followed the Star of Empire, when "westward it took its course," and early shone upon this continent. We have to-night listened to the just and eloquent eulogy of its First Grand Master in this Western hemisphere. Masonry found its proper place and office in the war of the Revolution, and thenceforth multiplying its members and its charities, it contributed to the welfare of the world. It was in the midst of its work when in 1831 that tornado burst upon it, whose maddened violence threatened its destruction. Then it was that the more timid ventured the prediction, that good as it was and ever had been, it had outlived its usefulness, and must now be numbered among the institutions which have been.

Out of this fiery furnace Freemasonry came forth purified of much of its dross, demonstrating to the world that its work was not yet finished; it yet had a mission among men, and so long as there was a work for it to do, no power of its enemies could destroy its existence or hinder its ultimate progress.

This terrible trial proved that there is in the constitution of this Ancient Fraternity a vitality which renders impotent the assaults of its enemies. The intelligent man knows that this indestructible life springs out of the fact that this Society, in distinction from all other human institutions, requires faith in God as a prerequisite of admission to its pale, — makes His Holy Word its own Great Light, without which it cannot work, — teaches a morality drawn from that Word, and enjoins that charity which comes of the Divine Law of love. These constitute the immortality of Freemasonry. No wonder, then, that it still lives; that the fires of anti-Masonry did not consume it, and the follies of its members have not rent it in sunder.

Based on such principles, and designed for such purposes, it

has not outlived its usefulness, and is not likely to for many generations to come.

Never in its history has this Brotherhood of olden time had before it a nobler work than it has to-day. The tendencies of the age, the signs of the times, the condition of society, all indicate its work. Who that has an observing eye does not see that *irreverence* is becoming more and more an evident feature of the common mind, as manifested towards God and man? Now a Society that recognizes the existence of God, and makes His Word the rule of life, and teaches the great doctrines of the immortality of the soul and the resurrection of the body, may do much in arresting this increasing tendency, and saving society from the infinite mischiefs which are sure to swarm from this popular evil.

Skepticism and a miscalled liberalism, which is only another term for an ill-disguised infidelity, are doing much to lessen the sanctity of the Bible in the eyes of the people. Contests are now going on, as reported in the public prints, involving the question of casting the Holy Writings out of the public schools. This is a dark omen. On the mid-tide of such influences stands this Fraternity, which claims Solomon as its first Grand Master, which keeps this Inspired Book open on its altars, a part of its constitution, and so necessary to its very existence that a Lodge cannot be held without it. Who will say what shall be the measure of the influence of Freemasonry in resisting these tendencies, and in promoting that profound reverence from man to the revelation of his Creator?

Then, who that reads the newspaper does not see what is the political drift of the world on both sides of the great water; that the tendencies are everywhere, at home and abroad, towards that extreme of liberty which runs into licentiousness, to the utter destruction of all regard for lawful authority or

rightful possessions? The spirit of agrarianism is abroad, and doing fearful harm in the excitement of the worst passions, creating false expectations, which, rising into demands, prompt to violence and blood, thereby sapping the foundations on which rest the fabric of well-ordered society, and all true liberty. Growing disrespect for all authority, disregard of ancient usage, contempt of forms, are some of the minor manifestations of this tendency to a levelling individualism, which is showing itself in old lands and in new. Will any man pretend to say, that a Society, which has come down from a remote antiquity, far away beyond the record of any other human institution, which symbolizes the authority of government in its order, to a degree that a single blow of the Master's gavel instantly brings order out of confusion; where SUBORDINATION is not only symbolized, but taught and rigidly practised, as of the very essence of its first principles; where liberty, equality and fraternity are not only recognized, but illustrated and realized; where loyalty to the country and obedience to its rightful government are duties enjoined, — that such a Fraternity, in such an age as this, has not a mission among men?

The star of Freemasonry rose in the East; its course has always been towards the West. It is so to-day. Civilization is making its way across this great continent. Its swiftly flowing tides are bearing forward multitudes, who are to people plains which have been known only as the great American desert. Freemasonry has followed the adventuring emigrant, going from his eastern home. In this new condition of things, this ancient Institution finds a fresh field for the exercise of its moral teachings and its active charities. You can scarcely conceive of the vast extent of this newer portion of our country. I have lately come from the frontier, and expect soon to return to it. It is a long distance there, and it is a long distance after

you get there. My residence is in Colorado. This one territory is sixteen thousand square miles larger than all England, Scotland and Wales. Its population is rapidly increasing, and its prospects are brightening in every quarter. Large numbers of enterprising young men are drawn thither from their distant homes, in search of employment. Many of them are thus suddenly thrown into the whirlpool of frontier life, not only thousands of miles from home, but without a single relative or friend in the land, exposed to dangers and temptations and misfortunes. He can claim neither the protection nor the counsel nor the aid of any man among the multitudes whom he meets in the crowded thoroughfares of his new home, and is constantly exposed to cruel imposition. Now, in the absence of those who are to him of blood-akin, it is surely a very great thing to have a Brotherhood which will receive him into its pale, warn him of danger, befriend him in trouble, keep him from the society of the evil, supply his wants when he is destitute, visit him when he is sick, and should he die, will bury his body and send his dying message to bereaved friends far away. This is the mission of this Fraternity, along the frontier of our country. But it does something more than this. Its Lodge-room becomes an asylum, a retreat in the hours of leisure and darkness, where the stranger may find trustworthy companions, and listen to moral teachings, and so cultivate a taste for what is elevating, while he is, in a measure at least, saved from the snares of the destroyer, who walks in darkness, and through the fascination of companionship effects the ruin of the unwary.

There are many Lodges scattered through that country. Their influence will have much to do with the character of the civilization that is to shape the destiny of great States which are now in embryo; a character which is to be potential for good or for evil in the future of this mighty Republic.

I am glad to know that the Lodges, some of them at least, are careful in the admission of candidates. I was informed that one Lodge in that region rejected nearly one-half of the applications for the degrees; and this, not because the community were very immoral, but because the Fraternity were very particular.

I beg you to remember that the men whom you here make Masons go there, and so give color and character to the Institution there, and they directly contribute to the woe or the welfare of a coming people. Remember, then, when you are casting the ball that makes a Mason in Massachusetts, you may be doing that which when done will be irreparable in effecting a civilization in an infant empire, whose giant powers in the prime of its manhood may elevate or depress the civilization of the world.

Christianity is yet to make these almost boundless "deserts rejoice and blossom as the rose." Human societies can do much in removing the obstacles to the advance of the Redeemer's kingdom. Their contribution in this direction is a noble one. May this Fraternity never fail to fulfil its mission here and everywhere.

Allow me, Most Worshipful, to propose a sentiment: The unbroken succession of Grand Masters; may every future link in this chain be as pure and as bright as that which has been made to-night.

The Grand Master. — Brethren: We were taught when we were young that children should be seen and not *heard*. Masonry in Massachusetts had a period when it had at its head a Brother who should be both seen and *heard*. I give you, Brethren, without further preface, the health of our Past Grand Master R.W. John T. Heard.

SPEECH OF R.W. JOHN T. HEARD.

Most Worshipful Grand Master: — I thank you for the complimentary manner in which you have brought me before this assembly. I did not, and do not now, contemplate making any extended remarks, on account of the lateness of the hour. I have been highly gratified and edified by what has been said relative to the past during the evening, but I have some of the feeling expressed by our Senior Past Grand Master, relative to the future. I should be glad to give you an account of a plan which I have had in view for carrying out what you, Most Worshipful Grand Master, have been laboring for so long a time to accomplish, — I mean, the redemption of this Temple from debt. I had hoped to have been able to have suggested this plan at some time when we had a large representation of all the Lodges in the Commonwealth, that I might say to the Masters and Wardens that it was an easy thing for us to redeem this Temple from its incumbrances. How? Here we are, affiliated Masons belonging to this jurisdiction, over twenty thousand men. Ten dollars voluntarily given by each — not looking back to the past, at the work that is already done — will redeem this Temple in less than four years, securing it as a Charity Fund to the Grand Lodge of the Commonwealth of Massachusetts. Five dollars carried to the altar of Masonry by each of these twenty thousand members, celebrating on the 24th day of June the festival of St. John the Baptist, will give us one hundred thousand dollars; and five dollars given on our next anniversary of this festival of St. John the Evangelist makes up another one hundred thousand dollars, and the work is done. This fund, with the income which we have already, and which from various sources can be derived from this Temple, will enable you easily to accomplish this work, and

thereafter to devote the whole income of this building to benevolent purposes. Ten dollars each! It is a very small sum. In how many ways, and how many times in the year, ten dollars are spent for infinitely less pleasurable purposes! Ten dollars apiece, and what do we get in return for it? It enables this Grand Lodge, or the Trustees, if it should be determined to place this edifice in charge of Trustees, to distribute through the Commonwealth twenty thousand or thirty thousand dollars annually, — at least one dollar for every member of the Association, for charitable purposes. Your ten dollars are put into this building, invested here for charitable purposes. I do not say that each member is to have a dollar back every year, but the money is to go, according to my plan, into the Treasury of each Lodge *per capita;* to be divided equally among the Lodges, and to be forever devoted to charitable purposes. I have not time to explain myself more fully in regard to this plan. I think what I have said will be sufficient as a suggestion of what might be very easily accomplished, if we would, at these two coming anniversaries, thus proceed, disregarding the ordinary observance of those anniversaries, costing probably to the members engaged in them much more than the amount I have suggested.

The most valuable historical address delivered by the retiring Grand Master suggests to me the name of the individual whose biography he has so fully given us, as one that Masons should always remember and honor; therefore, with your permission, Most Worshipful, I would propose that we drink standing, and in silence, to the memory of Henry Price.

The toast was drank, as suggested.

The Grand Master. — Some years ago, the Most Worshipful Grand Master was pleased to appoint me District Deputy

Grand Master for the First Masonic District. Soon after my installation, the officers of one of the Lodges in the vicinity of Boston applied to me to install their officers. I knew nothing about the duty, and I was so terrified at the task they had imposed upon me that I did not venture to undertake it myself, but I called to my assistance a Past Grand Master. He complied with my request very cheerfully, and went out to Pequossette Lodge, Watertown, and in my presence installed the officers of that body in a very graceful manner. Afterwards, at the table, I was called upon for a speech, but excused myself upon the ground that I was a young and inexperienced Mason and did not know how to talk, but I said I had brought with me a Past Grand Master, the very fact of whose elevation to that office showed that he could make a speech, and he did make an admirable speech in my stead. I have no doubt that he will perform the same duty to-night. I give you the health of R.W. Past Grand Master William D. Coolidge.

SPEECH OF R.W. WILLIAM D. COOLIDGE.

Most Worshipful Grand Master: — I thank you for introducing me so pleasantly to the Brethren. I have sent my mind back to the occasion which you have described, and I saw there the germ that to-night has bloomed into a full flower. (Loud applause.) I have watched it, — you, Brethren, have appreciated it, — and to-night we have elevated him to his place as Grand Master of the Grand Lodge. I am thankful and grateful that Providence has raised up one on whom so much reliance has been placed, and that the prospect is so auspicious for the prosperity of the Grand Lodge under his administration.

I will not detain you long. We have heard to-night from

the lips of our Past Grand Masters words that are like "apples of gold in pictures of silver." Subordination! Will not every Mason treasure up that word in his heart — certainly never more needed than at this time. From another Brother we have heard the plan developed that shall clear this Temple from debt, raising us to the very pinnacle of joy and gladness, and making the income from this building a grand charity fund for this jurisdiction. (Applause.) Why, sir, there never was a better investment ever proposed than ten dollars from this generation of Masons, to be sent down to the next. They will say, "What a glorious set of men were our fathers! let us emulate their greatness and their virtues."

Now, sir, we have been over the past, let us say a word for our own Grand Lodge. In the beautiful words of our poet, Whittier: —

> "Sail on, sail on, full freighted
> With blessings and with hopes;
> The saints of old, with shadowy wings,
> Are pulling at the ropes."

I will close, sir, with a sentiment. My heart is full of sympathy and of hope for the Grand Lodge of Massachusetts; may its corn and its wine and its oil abound, and health, plenty and peace be the fortune of every Brother among you. (Applause.)

The Grand Master. — Brethren: I am going to give you another little bit of personal Masonic history. Six years ago, the Most Worshipful Grand Master was installed, and on the day following his election, Brother Dame called at my office to tender me the appointment of Deputy Grand Master. I was astonished; I had no expectation of any such honor, and I told him that I supposed he knew that I had voted for another can-

didate, and that although I had not electioneered against him, — a thing which I scorn in a Masonic Body (Applause), — I had voted against him, and so far as I had exercised any influence, it had been unfavorable to him. He said he didn't care anything about that, if I would accept the office he should be very glad. I accepted it; but a very few months afterwards business carried me abroad, and I was not able to render him any assistance during that year. Late in the winter I informed him that it was very uncertain when I should return, and that he had better appoint some one else, although he had told me that if I would retain the office during his administration he would be glad to have me. I came home soon after his second election. The Boston Brethren know that he had the hardest struggle a Mason ever had, I believe, during that year, in his efforts to continue the erection of the Temple, "making bricks without straw;" for although the Grand Lodge had voted to build the Temple, that the debt should be paid, and all that sort of thing, it had not furnished him with any means to do it; but he went on until his own private resources and credit were exhausted. Just before the election, when he would have been a candidate for the third time, I happened to meet him and Brother Woodbury at the corner of the street. They called me and wanted to know what was to be done. Brother Dame said he had got to the end of his rope, and could not go any further. He wanted to know who should be Grand Master, and asked me if I would take the office. I told him no, I would not deprive him of the honor of an election for the third year, after all the service he had rendered the Grand Lodge, and I could not, under any circumstances, take precedence of the retiring Grand Master of this year; that I would not take the office of Grand Master; I would not buy it; I scorned to place myself in a position where I should say, "I will carry

you through, if you will elect me; if you do not, you may take care of yourselves." I told Brother Dame the honor belonged to him, and he ought to have it. He said he could not take it, unless he could have some one on the Board of Directors who should take care of the finances. Finally, I think upon the spot, I consented to go into the Board. I did not realize the duty that I should have to perform, or the burden that would be imposed upon me thereby, but I consented to take the office. He was elected for the third year, and immediately after the election, when the Board of Directors was called together, he announced that he washed his hands entirely of the finances of the Institution; that we must elect a Finance Committee who should take entire charge of that matter, and he would devote his time to the duties of Grand Master. I had not expected quite so broad a statement as that, but I submitted, and became Chairman of the Finance Committee. I believed then, that if an opportunity was afforded to the Brethren to learn the real facts in the case, if time was given for the dispersion of the slight personal feeling that had grown up from this and other matters, the Brethren would come up as one man and pay off the debt, inasmuch as all that was asked to put this beautiful building into the possession of the Grand Lodge was ten dollars from each of the Brethren in this State. I have felt great satisfaction in being able to render the service to Brother Dame that I did, and if I have been able to render any service to the Grand Lodge for the past four years, you may give Brother Dame the credit for it; for I should never have undertaken it, if it had not been for the truly Masonic way in which he treated me after his first election. I had enjoyed all the Masonic honors for which I had any ambition. I was Past Master of my Lodge, and that was the height of my ambition. I never dreamed of aspiring to hold the office of Grand Master and

never desired it. If I have rendered any service to the Grand Lodge in the past, or if I shall render them any service in the future, you may put it down to the credit of Right Worshipful Brother Dame, and I give you his health. (Loud applause.)

SPEECH OF R.W. CHARLES C. DAME.

Most Worshipful Grand Master: — You have alluded, in referring to me, to matters that carry me back to other days, when I felt embarrassed in regard to the affairs of the Grand Lodge and labored diligently early and late to promote its interest. I saw, upon taking the office of Grand Master, that a large amount of labor was before me, and it was for that very reason that I called to my assistance your own services as Deputy Grand Master, to assist me in the discharge of the duties which devolved upon me. I did not know you then so well as I have known you since, but the impressions that I had then have been more than realized in the connection which I have had with you officially and in all the relations in which I have been placed where you have been connected with me in the conduct of the affairs of the Grand Lodge. There are very few Brethren in the Fraternity who know the embarrassments which existed at that time. The Grand Lodge had voted that this Temple should be built, but no appropriations were made by them for building it. Notwithstanding that, the Board of Directors commenced their operations, and had their plans and specifications made. The small sum of one hundred thousand dollars was secured for the purpose of carrying on the work; the whole property, existing and prospective, of the Grand Lodge, was pledged to the payment of that one hundred thousand dollars, and the contracts were made. In that condition I I found affairs, when I entered upon the duties of the office.

The building, after the expenditure of that one hundred thousand dollars, was partly erected, the money was exhausted, and no more funds could be obtained. I saw that the interests of the Grand Lodge were all at stake; that what little property they had would be sacrificed, unless more funds could be raised. Brother Nickerson, your present Grand Master, was then absent in Europe, and could not render the assistance which I anticipated at the commencement of my office; the Board of Directors had not at that time entered so devotedly into their work as they have done since. The second year the Board was changed, rendering the matter unsettled, the Grand Lodge without funds, the Temple partly erected, and what was to be done was more than was in the power of any member of that Board or myself to see. I found that money could not be obtained to pay the bills of the workmen on Saturday night, and that the work must cease unless they were paid; and I knew full well, and so did other members of the Board of Directors, that if the work ceased at that time the property of the Grand Lodge would be sacrificed. Under these circumstances I applied for assistance to my personal friends. My own credit had been exhausted, as has been stated; my own name was upon paper for the benefit of the Grand Lodge as far as it would go. In this condition, as I say, I applied to personal friends, raising loans upon my own guaranty as best I could, and the work was continued a few weeks longer, while efforts were being made to obtain funds by an additional mortgage. This additional mortgage could not be effected, as one already existed upon the property. But personal friends assisted me from time to time; Brother Moore went in for quite a sum; Brother Sutton for more; and in this way we continued the work a year. Brother Sutton came to the relief of the Grand Lodge, as well as to the relief of my own em-

barrassment, by endorsing the notes that were given by the Treasurer of the Grand Lodge, endorsed by myself, to the amount finally of sixty thousand dollars. This continued until the mortgage that was existing could be changed and a new mortgage obtained for one hundred and fifty thousand dollars. This was found not to be sufficient for carrying on the work, and bonds were then issued, and every effort made on my part and on the part of those associated with me to pledge those bonds with friends for temporary loans, or to sell them, and work along as best we could.

It was under such circumstances that your Temple was built, and you can well imagine the embarrassment and labor and anxiety of your Grand Master at that time. I had a personal pride that the work should not cease while I was in office, and I had an interest in the Grand Lodge that its property should not be sacrificed. I spent anxious days and sleepless nights, until my own health suffered in endeavoring to protect your interests in this building, knowing full well that if the building could be completed, the Brethren would get over their embarrassment after a while, and would come forward and redeem it from the condition in which it was placed. This state of things continued for two years. At the end of that time, Brother Nickerson, as he has stated, came into the Board of Directors, and entered upon the duties of financial manager of the Grand Lodge. From that time I was relieved, and the condition since then has been well laid before you and is better understood; but the embarrassments under which I labored for two years never have been known by the Brethren of this jurisdiction, and but by very few of the members of the Grand Lodge. It is gratifying to me to-night to see the change that has come over us; that from these embarrassments and this critical condition of affairs the Grand Lodge has emerged to a condition

of prosperity and progress, and that we to-day see the good old ship, that was laboring among the rocks and quicksands, freed from her peril, with the pilot, who was ever watchful and alert at the bow to look out for breakers and to give directions to veer and haul as occasion might require, now promoted to the quarter-deck, where he can give his orders and directions in a way that shall be obeyed by a ready and willing crew, and I trust that prosperous gales will continue to waft her on in smooth and tranquil waters. (Applause.)

The Grand Master. — Brethren: We have heard a great deal to-night of the fight that was carried on by our Brethren forty years ago in defence of Masonry, but there is a fight going on now in some parts of the country, and among some denominations of Christians, which is dangerous, and which requires the utmost exertions of Brethren in those sections, to defend our Order. Brethren, I give you the health of Worshipful Brother Quint, the Senior Chaplain of the Grand Lodge.

SPEECH OF W. REV. ALONZO H. QUINT, D.D.

Most Worshipful Grand Master: — I was never very timid, but I must say it takes a bold man to say anything after you have heard from the men who, years ago, bore the heat and burden of the day; but I will say a word or two, because Brother Moore referred to the ministers in that old fight, as proving the worst foes. I was a little disturbed when he said it, and could not help thinking of what the Irishman said, when he was before the court. He appeared greatly frightened, and the judge said to him, "Don't be afraid, you shall have justice done you." — "Ah!" said he, "your Honor, that's what I'm afraid of." (Laughter.) I honestly confess, there was a good deal of truth in what Brother Moore said; but then, our vener-

ated Brother Marshall P. Wilder spoke of some ministers who were true, and that helped the matter a little the other way.

I will just say here, by the way, that I thought, when you alluded to the fact that the original warrant ordered that the Grand Lodge should celebrate the feast of Saint John, how lucky it was that it should be Saint John the Evangelist's day, because Saint John the Baptist "came neither eating nor drinking." (Loud laughter and applause.) And I remembered when I used to belong to a conference of churches, — thirty odd churches, — that used to meet in great numbers at different places, that there was a servant girl at a house in the town where we were to go, who had been elsewhere where the Conference met, and when her mistress was cooking the cake and pies, etc., she said to her, "You had better cook a good deal more." — "Why?" — "Well, I lived in a town where they had one of them Conferences, and you don't know how them pious do eat!" Perhaps there is something of that sort here. (Laughter.)

My heart has been stirred to-night by the presence of these veterans, and the reminiscences of the persecutions which they bravely met. The past seems strange to us of a later generation. And yet, I begin to appreciate it. I have had some little knowledge of this anti-Masonic business, and of its spirit. I doubt if many of the Brethren know the fury against Freemasons which exists in some parts of the West. There is an anti-Masonic association, called, I believe, the "National Association of Christians opposed to Secret Societies." I have seen it stated that one of our senators has given in his adhesion to it. I hope this is not so. The society has two objects: one, to suppress secret societies by political action; the other, to secure the excommunication of all their members from Christian churches. I think there will be some vacancies when the last

is done! But there are churches, a few in my own denomination, which will not receive Freemasons to membership.

There is a paper published in the interest of this crusade in Chicago. I am almost ashamed to say that it is edited by a Congregational minister. A very large share of his attacks have been directed at me. I happened lately to be chairman of a committee appointed to call a council of all the churches of my denomination in the United States, and to frame a constitution for a permanent organization. Of course this added to his already sufficient wrath. The editor opposed the whole movement with all his might and main; insisted that God would never bless a meeting called by a committee of which the chairman was a Freemason, etc., etc. He came into Massachusetts last summer, on his anti-Masonic business, held conventions and made speeches. He went home disgusted. It had been a grief to him that I was Secretary of our State Association of Churches; while he was here, I believe, I was re-chosen, with but one dissenting vote. I was also placed first in the list of delegates to the National Council, by unanimous vote, and the poor brother complained in his paper that his efforts were useless, the Lodge was too strong in Massachusetts, — which meant only that people minded their own business. The fact was he could not raise the issue. His paper would be a curiosity anywhere, for helpless fury: of course it is full of untruths. For bitter, unscrupulous malice, I don't know its equal. The editor complains sadly of my "haughty silence." There are some reasons why we cannot answer such men. There was a good woman in Brooklyn once, who had been taught Hopkinsianism, which was supposed to hold that a person must be willing to be damned before he was fit to be saved. She was in great distress about it. But one day she went to her pastor, Dr. Spencer, who had talked with her in vain, and said, "Doctor,

I think I am now in a good condition, for I am willing to be damned." — "Well," said the doctor, "if God is willing, I have no doubt the devil is willing, and if *you* are willing, I don't see that I ought to interfere!" Now I am not sure that I ought to be willing to see such men peril their souls; but there is another trouble. We cannot reply to such a man, with any self-respect. Two or three years ago, this man was so abusive, to say nothing more, that four Chicago ministers, including an editor and a professor in the seminary, published a card, in which they said, "We are compelled to pronounce him a reckless slanderer of his brethren, or charitably to suppose that he is in a state of mind which relieves him from moral responsibility for his acts and deeds." These signers were all anti-Masons in sentiment. He did not like it, and challenged an investigation before referees, which he got, and, as a result, his conviction. I have been told that out of over forty allegations of untruth, he was convicted on all but three! Of course he is under a cloud, and of course no honorable man can publicly reply to even the most absolute falsehoods from such a man. So long as such a man is the recognized head of the anti-Masonic movement we can judge of its character, and need not trouble ourselves about it. The practice of the principles of the Institution is the best answer to those, who, in the words of Daniel Poor, the noble veteran missionary, himself a member of our Order, "affect to despise what they do not understand, or appear to be angry because they are ignorant."

I spoke of a national organization of Congregational churches. Pardon me if I refer to it again. It met at Oberlin, a place noted for anti-Masonry. One church there will not receive Freemasons into the church. The editor denounced us in advance. He expected, however, that that Council would condemn Freemasonry. Brethren around there — where

churches had been split to pieces — were anxiously awaiting the result. I will do the people there the justice to say, that the Brethren and myself were treated with Christian courtesy even by persons who dislike our Institution. It is true that some students came in, and wanted to have "that Freemason" pointed out! I suppose they thought a Freemason had horns and hoofs! Somebody flooded the church with little tracts, assailing me and this Grand Lodge. They called this Grand Lodge "the beast"! I thought to-night, in the hall, that if they had been there, they would have thought the beast was pretty vigorous. As I looked around and saw the intelligence, the integrity, the ability, and the eminence there collected, I felt that those opposers would know there was something their fanaticism could not overthrow. When, last year, the then Grand Master offered me the place of Chaplain, I replied that I was glad to take it, and to stand openly against the fanaticism of these people. Of course, being Chaplain, I came in for an extra share of abuse.

But at Oberlin, the editor sent five hundred copies of his paper for distribution. It was so scurrilous that anti-Masons were disgusted, and suppressed the whole. I got a copy, however; I mean to keep it as a curiosity for future generations. They had a special prayer-meeting, also, in my behalf. "Did you have a good meeting?" I asked one. "Yes." — "See any fruits?" — "Well, no!" — "Ah, brother," said I, "you don't pray in faith!" But one good brother wrote me a letter there. It was a real Christian letter! I have a file of letters, in which I am informed that I have sworn allegiance to anti-Christ, am in the gall of bitterness and bond of iniquity, am doomed to hell, and all that sort of thing. But this letter was a real Christian letter, and as it was the first *Christian* letter I had ever had on that side I got an introduction!

I am glad to say that that Council did nothing on the subject of Masonry. Some foolish resolutions were brought to the business committee, who, although mostly averse to Masonry, sensibly suppressed them. The authors thought it useless to appeal to the Council. That body did me the honor to elect me its Secretary for a term of years, a few anti-Masons making a poor fight. I do not regard the silence of that body, or its election, as any triumph of Freemasonry. It was simply a matter of common sense, and a virtual refusal of a great denomination to interfere with secular relations with which the church has no concern. The issue was indeed never presented. We do not wish to interfere with churches. We understand that Freemasonry reverences every man's religions convictions, and never attempts to interfere with his conscience. On the other hand, if any churches interfere with our liberty of conscience, I say frankly that I will endure no such tyranny; not because I love Freemasonry more than the church, but because I will maintain liberty of conscience in this thing.

We know that all this persecution is an old thing. The Popes began it. Brethren have been martyred for this. It has seemed strange to me that these men who are afraid of "Popery" (I am not), cannot see that if there be five hundred thousand Freemasons in the land, they are all excommunicates by the Pope; and that these Lodges, all pledged to religious liberty, and all with the Bible open, may possibly be a breakwater they yet may need.

You will pardon me, Most Worshipful, if I mention two incidents, because I have been repeatedly called a "traitor" for them. It was my fortune to serve as chaplain in the late war. Once, in Virginia, I went at half past eleven o'clock at night, with a soldier sick with typhoid fever, to a crowded hotel. The landlord (an old man who took no part in the war, but was

probably southern in his feelings) said: "There is not a bed in the house; I *can't* take him in." The prospect of his lying on the cold ground was bad. I thought, possibly this landlord is a Mason. I tried him and found he was. He said: "Is this man a Mason?"—"No; but I am." Said he, "I told you the truth; but there are two mattresses on the bed where my wife and I sleep. He shall have the best, and I will take the other into the entry, and we will sleep there, my wife and I." He did. (Applause.) If that is treason, I glory in it.

On another occasion, after an affair in which the enemy were driven back, I went along the line and found a southern officer badly wounded. He stretched up his hand, and we met. He looked up and smiled. He kept me with him at the hospital, and when he was to lose his leg, he would not take the ether until I would promise to stay and keep hold of his hand during the operation. And that some men call treason!

One thing more. The people to whom I have referred scold because the chaplain prays for a Grand Lodge, for Unitarians, Universalists, Deists, Spiritualists, and Come-outers! Well, if they do not need praying for, who does? (Laughter.) Once I was in a body where I prepared a service largely from the Episcopal forms, and in it occurred the phrase, "Deliver us not unto the bitter pains of eternal death." A good Universalist brother objected to it, and I said, "I am willing to strike that out. If anybody don't want to be delivered from the pains, I don't insist that he shall pray for it!" But I must say that I am proud of the position given to me. I have carefully studied the philosophy of Freemasonry, and there is more in it than appears on the surface. I can also say that an Institution which brings together men of different politics and differing creeds, cannot be perverted to party, or sectarian, or irreligious purposes; and that an Institution which brings these together,

making them friends, which softens the acerbities of sects and parties, or unites us as citizens and as men, is an Institution which we ought to cherish and defend.

The Grand Master. — Brethren: I think you are already satisfied that our Brother has the true spirit of Masonry in him. There is one more member of the Grand Lodge, one of the signers of the Declaration, who, I think, has a good deal of the same sort of spirit. I think I have never attended a meeting of the Grand Lodge when he was not present. He came to-day on one foot; he was bound to be here any way. I give you the health of one of the signers of the Declaration, our Grand Standard-bearer, Brother Bicknell.

SPEECH OF W. BRO. LOVELL BICKNELL.

Most Worshipful Grand Master: — I cannot make a speech. When I was a young man I saw the Masonic procession that laid the corner-stone of Bunker Hill Monument. I think that was in 1824, and I thought then that if I ever had a chance, I should be a Mason. I saw those old fellows that I had known ever since I was born nearly, in that procession, and a very long procession it was. I stood down on the dock and saw them all pass, and they looked so respectable that I could not help noticing them. After that, in 1825, I applied to a Lodge and was accepted and made a Mason, and I remember that it was in a room in the upper part of the building, like this. That was right in the heat of the anti-Masonic excitement. We were all watched when we went in and when we came out. Well, we stayed there for a time, and then we removed into a hall in a school-house. There was an ante-room where we packed away our trappings, etc. They broke in and set the building on fire, stole the jewels, the Bible, and everything else,

stuffed the lock full of oakum, so that we could not get in, and subjected us to all manner of persecutions of that kind. At last this anti-Masonic excitement became so violent that we surrendered our Charter, and I took the trappings to my home. "Now," said I, "you may come here and get them, but you have got to walk over my body; come, if you dare!" and they stayed there until we revived the Charter again.

Out in Norfolk County, anti-Masonry was rampant. In one town, they would not have a man for field-driver because his brother was a Mason; they went as far as that. They would not have a man on the School Committee who was a Mason. It is not many years since there was a petition in that town to keep a Mason out of the jury-box. I have got all the names which were on that petition. I have always loved Masonry, because I like the principles of the Institution, and the members have always acted those principles right out. You go into the church, and if you only say "Lord," it is all right; you may do just what you have a mind to. Here it is a living principle, and Masons talk it right out; and, furthermore, I will give this sentiment: Understand, all of you, that *quality* is better than *quantity*. (Applause.)

The Grand Master. — I agree entirely with the sentiments of the several Brethren who have spoken to-night with regard to subordination in Masonry, and I can assure you that I intend to enforce that duty to the very utmost. (Applause.) I did not come in at the cabin-windows; I have worked my way up from the forecastle, and now I intend to be captain of the ship. (Applause and cries of "Good.") I intend to be obeyed and respected as Grand Master. But I see one Brother before me with whom I anticipate that I shall have some difficulty; he is no respecter of persons. I have often had occa-

sion to reprove him for his irreverence. I have seen him to-night smiling occasionally, and I thought he was on the point of saying: —

"I know it is a sin,
For me to sit and grin
At him here;
But then, the old cocked hat
And the breeches, and all that,
Are so queer."

I told him a week ago, that if occasion occurred, I should call upon him to respond to a sentiment in praise of the ladies; but it is too late to-night, and so many of the Brethren have gone that the subject would not have proper justice done to it; and then there is another difficulty, — he has been so absorbed in searching for more light in Masonry, that he has been blind to "the light that lies in woman's eyes." Gentlemen, I am afraid that if I should call him up on this subject he would say: —

"I've read no books but woman's looks,
And folly's all they've taught me."

If he should say that, I should answer, "You had better leave such blasphemy to Tom Moore." But I will not give that toast, because he does not know anything about it. I will simply give you the health of our youngest Past Deputy Grand Master, Charles Levi Woodbury.

SPEECH OF R.W. CHARLES LEVI WOODBURY.

Most Worshipful Grand Master: — I mean to illustrate the principle of subordination. We have met upon the level, but you are determined to get me under. If you succeed, why, I will submit! (Laughter.) You have not accomplished it yet by that declaration of yours. I feel as much alive as is Brother

Sheppard, who addressed you just now in those burning words of eloquence. Though you have not given a toast to the ladies, that is no reason I should be cut out of my speech, especially when there are so many present who have not yet gone home to their wives, though it is midnight. I have no reference to yours, Most Worshipful, for I am informed you have none to go home to, — and therefore shall not be open to the charge of any possible disrespect to the Grand Master, whom as a Mason I revere, and as a man esteem. I shall talk about the ladies. I have often wondered why Freemasons opposed admitting women into lodges. It struck me in my earlier days that it would be a good thing to have a lot of pretty girls round, dressed in neat Masonic aprons. I always thought the balls of the Lodges and the Templars far pleasanter than simply attending Lodge meetings, and I suspect the ladies think they get the sunniest side of the peach, after all. But there are tricks in all trades, and I believe it my duty to expose the Masonic trick about women. It never was invented by a bachelor.

Man is distinguished by two great qualities: first, his beard; second, his judgment. Women have also two great qualities: first, want of beard; second, her infinite and insatiable curiosity. When a woman knows you thoroughly, knows all about you, that problem is solved, and she seeks the resolution of another masculine problem. It is like the thirst for knowledge in a student; it is like the aspiration in the soul of a mystic, — as soon as one point is understood, he cares nothing about that, but plunges into some deeper depths of the profundities or the sublime. Now my discovery of the Masonic policy is, that they keep one secret, in order to manage and control their wives, and as women are curious so long as there is one secret they cannot find out, their dear hearts and lively imaginations

cling round the Masonic husband, cooing dulcet melody into his daily life in the fond hope that in some soft and unguarded moment the portal of the lips shall be unbarred and the paradise of a well-kept secret be exposed to the daughters of her who first ate of the tree of knowledge. The old Quaker induced his horse to pull up hill, by walking ahead holding an ear of corn a few inches from his nose; history does not record that the horse ever got that ear of corn. So let it be in Masonry. The Mason, like the Quaker, is morally strong in the unsatisfied expectation; but the intelligent woman earns a life of happiness by the gentle tonic, while the horse only worked.

Thus, as a means of happiness for the gentler sex, Freemasonry performs a mission. Its secrets have a power that the Olympic Gods never allowed to the shafts of Eros. It is not because women are not good souls, — God knows they are; "one star differs from another star in glory;" but woman is the most excellent thing in creation, there is not a man who has ever gone through the trials of life who has not learned how excellent woman is. As a mother, we love and respect her, and delight in doing all in our power to smooth the down-hill of her life; as a sweetheart, everybody knows we adore her, whether properly or improperly, for that is the relation where man is a fool, and woman an angel; and as a wife, Masons best know how to love them and to keep their love. (Applause.)

You see, Most Worshipful, I was right; all the married men applaud this sentiment.

You may wonder that I do not except the Grand Master in these remarks on the fair sex, but remember I told you that in the deep profundities of the human heart there are mysteries beyond mysteries. The Grand Master declined to call on me

to talk about the ladies. The fact is, that for the past three years I have roamed over the State in my office as Deputy Grand Master, attending especially those ceremonials at which the ladies were admitted, like an olive-branch seeking for a dove, but I have not got married yet. My term of office is past, and the chance of time and opportunity passes with it. Amid the cold waters of single blessedness the Grand Master, assuming his new honors, perchance has cherished the belief that the gavel of his office would prove more attractive than the olive-branch to the bright-eyed maids who have sprung from the Masonic stock. Like "Cœlebs in search of a wife" he begins from this night his pilgrimage under the veil of his high office, hoping to establish a Lodge, not in some vast wilderness, where one fair spirit shall minister to him, and he always remain Grand Master *ad vitam*.

I cannot say that the corner-stone of that Lodge has been laid, but I know that the Lodge to which we belong, anticipating the fate that would befall him from the soft-voiced and dainty-footed daughters in our Israel, have prepared some fitting furniture for the occasion.

Where is that cup?

THE GRAND MASTER. — It is at home, in the bosom of my family.

Brethren, that cup, carved in the exact similitude, so far as the artist's genius could effect it, of the cup that the royal Huram presented to King Solomon on the birth of his first heir, glittering in its burnished splendor, has been presented to the Grand Master, and awaits inscription! We heard the epithalamiums which hymned his immediate predecessor into the ranks of Hymen, while his official honors yet blossomed, and our Lodge and this Grand Lodge now say to our estimable and

ardent Chief, — now, while the bloom of youth is on his cheek and the grasshopper is not a burden, — "Go thou and do likewise."

It is gratifying to see assembled so many worthies that connect us with past generations. By the power of their virtues we may be saved from the assaults of Brother Blanchard, as backsliding Brethren. I had some things to say about Dr. Lewis, the ever-blooming; but, as he has left, I shall defer them. So long as he shall continue to cherish these virtues of toleration and charity toward all mankind, which have heretofore distinguished him, his career on earth must be as happy as his hereafter will be glorified.

I thank you, most Worshipful Grand Master, for the occasion you have offered me of paying my tribute of respect to these heroes of a well-worn fight of auld lang syne, and trust this occasion is merely the precursor of many equally agreeable to you and to the Grand Lodge. I have pointed out the path of happiness for you, and shall rejoice to celebrate your progress in that good old-fashioned way, — for I think it will, if possible, make you, like your Brethren, esteem Masonry more the further you follow it.

The Grand Master. — I want to say a word further. I am very proud of the organization of the Grand Lodge this year. I believe every officer is a Past Master; but I am especially proud of my Board of District Deputy Grand Masters. I believe it is the best ever organized in this State. Several of this Board I hoped and expected to hear from, and especially one of the family whom we have met to celebrate to-night. We have a District Deputy Grand Master, of the race of St. John. He does not live in the wilderness, but dwells in Worcester, and in the hearts of his Brethren thereabouts.

I am very sorry he has gone, and that we shall not have the opportunity of hearing from him. But we have still one left. I give you the health of the District Deputy Grand Master for the Sixteenth District. We have in R.W. Br. Edward A-very good District Deputy.

SPEECH OF R.W. EDWARD AVERY.

Most Worshipful: — As you have already declared your intention to be master of the ship during the period that you shall have control of her, and expect obedience, it would not be proper for me to decline answering your summons. But at this hour of the morning, it is hardly proper that I should detain these Brethren here by any words of mine. I cannot, however, Most Worshipful, forget that the great law of nature seems to be, that we should all, indeed, every created thing, bow to the rising sun. Whatever may have been the glories of the sun that has departed, in the rising sun, in every ray and beam of its light, comes the germ of new light and of new power, and I cannot, therefore, Most Worshipful, fail to bow myself before that luminary which has arisen with such brilliancy to-night in the East of the Grand Lodge of Massachusetts; and I beg leave, Most Worshipful, to utter a sentiment which I believe will find a response in the heart of every man present, and if my words were winged words, and could reach the ears of every Mason in Massachusetts, I believe it would find a response in the heart of every one of our Brethren throughout the jurisdiction. I beg leave, Brethren, to give, —

The Health of our Most Worshipful Grand Master.— May Peace strew his path with flowers; may Prosperity pour upon him her golden showers; may Happiness fold above him her downy wings; may Honor crown his

years; and when at last he shall obey the summons of the Supreme Architect of the Universe, may he be received into the Grand Lodge with the exclamation of angels, "Well done, good and faithful servant!" (Prolonged applause.)

Bro. Woodbury. — Allow me to add to that toast, — "And may woman shower her sweetest smiles upon him." (Laughter and applause.)

The Grand Master. — Brethren: I declare the Grand Lodge closed in Ample Form. And now let us finish as we began: —

"Be thou, O God, exalted high."

The company joined in singing the familiar hymn, and at twelve and one-half o'clock on Thursday morning, the festivities of this pleasant occasion were brought to a close.

The following-named Brethren participated in the Feast: —

OFFICERS OF THE GRAND LODGE.

M.W. Sereno D. Nickerson . . .	Grand Master.
R.W. Percival L. Everett	Deputy Grand Master.
R.W. Charles Kimball	Senior Grand Warden.
R.W. Tracy P. Cheever	Junior Grand Warden.
R.W. John McClellan	Grand Treasurer.
R.W. Charles H. Titus	Recording Grand Secretary.
R.W. Charles W. Moore	Corresponding Grand Secretary.
R.W. Daniel W. Lawrence . . .	D.D.G. Master, District No. 1.
R.W. Henry W. Muzzey	" " " No. 2.
R.W. Charles J. Danforth . . .	" " " No. 3.
R.W. Charles A. Welch	" " " No. 4.
R.W. George H. Peirson	" " " No. 5.
R.W. Joseph Sidney Howe	" " " No. 6.
R.W. Henry P. Perkins	" " " No. 7.
R.W. Edward J. Sawyer	" " " No. 8.
R.W. Daniel Upton	" " " No. 9.
R.W. Rev. Thomas E. St. John . .	" " " No. 11.
R.W. George E. Stacy	" " " No. 12.
R.W. James Utley	" " " No. 13.

R.W. Abraham H. Howland, Jr. . . D.D.G. Master, District No. 14.
R.W. Joseph K. Baker . . . . . " " " No. 15.
R.W. Edward Avery . . . . . " " " No. 16.
R.W. William T. Grammer . . . . " " " No. 17.
W. Rev. Alonzo H. Quint, W. Rev. Joshua Young . . . Grand Chaplains.
W. William H. Chessman . . . . Grand Marshal.
W. Moses G. Lyon . . . . . Senior Grand Deacon.
W. John Viall . . . . . Junior Grand Deacon.
W. George H. Folger . . . . . Senior Grand Steward.
W. James H. Bouvé, W. Henry C. Willson, W. Joseph B. Knox . . . . . Junior Grand Stewards.
W. Jonathan P. Folsom . . . . . Grand Sword Bearer.
W. Lovell Bicknell . . . . . Grand Standard Bearer.
W. John M. Rodocanachi, W. Henry Augustus Brown . . . Grand Pursuivants.
W. E. Dana Bancroft, W. Cephas Brigham, W. Alfred F. Chapman . . . . Grand Lecturers.
Br. Frederick A. Pierce . . . . Grand Tyler.
Br. George O. Carpenter, W. Henry Endicott . . . Of the Board of Directors.

PAST OFFICERS.

R.W. & Rt. Rev. Geo. M. Randall, D.D. Past Grand Master.
R.W. Winslow Lewis, M.D. . . . " " "
R.W. John T. Heard . . . . . " " "
R.W. William D. Coolidge . . . " " "
R.W. William Parkman . . . . . " " "
R.W. Charles C. Dame . . . . . " " "
R.W. William S. Gardner . . . . " " "
R.W. Abraham A. Dame . . . . . Past Deputy Grand Master.
R.W. George G. Smith . . . . . " " " "
R.W. Charles R. Train . . . . . " " " "
R.W. G. Washington Warren . . . " " " "
R.W. Marshall P. Wilder . . . . " " " "
R.W. Newell A. Thompson . . . . " " " "
R.W. Charles Levi Woodbury . . " " " "
R.W. Henry Chickering . . . . . Past Senior Grand Warden.
R.W. William W. Baker . . . . . " " " "
R.W. William Sutton . . . . . " " " "
R.W. Samuel P. Oliver . . . . . " " " "

R.W. William F. Salmon . . . . Past Senior Grand Warden and Proxy for Ancient Landmark Lodge of Shanghai, China.
R.W. Samuel C. Lawrence . . . . Past Senior Grand Warden.
R.W. John H. Sheppard . . . . Past Junior Grand Warden.
R.W. Peter C. Jones . . . . . " " " "
R.W. Benjamin Dean . . . . . " " " "
R.W. Ivory H. Pope . . . . . " " " "
R.W. E. Waters Burr . . . . . " " " "

PAST GRAND OFFICERS.

W. John A. Lee . . . . . Past D.D.G. Master.
W. Benjamin Pope . . . . . " " "
W. Andrew G. Smith . . . . . " " "
W. F. Lyman Winship . . . . . " " "
W. John A. Goodwin . . . . . Past Senior Grand Deacon.
W. William F. Davis . . . . . Past Junior Grand Steward.
W. Lucius W. Lovell . . . . . Past Senior Grand Steward.

SIGNERS OF THE "DECLARATION."

Br. John Bigelow
Br. John T. Dingley
Br. E. B. Foster
Br. Samuel Millard
Br. William Palfrey

PAST MASTERS AND SPECIALLY INVITED GUESTS.

W. Walter L. Gardner . . . . . Past Master of Aberdour Lodge.
W. Timothy Ingraham . . . . . " " " Eureka "
W. E. F. Whiting . . . . . " " " Mt. Hollis "
W. Marlborough Williams . . . " " " Revere "
W. Charles E. Powers . . . . . " " " Zetland "
Br. William W. Wheildon
Br. E. W. Tolman
Br. Charles W. Galloupe
Br. William W. Tucker
Br. Andrew Torr
Br. Frank E. Jones
Br. John Warren
Br. C. H. Webb

MASTERS AND WARDENS OF LODGES.

W. Wooster B. Mayhew	Master	Aberdour of Boston.
Br. Henry F. Ames	Senior Warden	
Br. Charles H. Johnson	Junior Warden	
W. Samuel P. Adams	Master	Amicable of Cambridge.
Br. Leander M. Hannan	Senior Warden	
Br. True Scales	Junior Warden	
W. Daniel J. Preston	Master	Amity of Danvers.
Br. Stephen W. Leighton	Junior Warden	
W. Albert A. Haggett	Master	Ancient York of Lowell.
Br. Nathaniel C. Sanborn	Senior Warden	
Br. Edward Stockman	Junior Warden	
W. William Merchant	Master	Ashler of Rockport.
Br. John E. York	Senior Warden	
Br. Eben G. Abbot, Jr.	Junior Warden	
W. N. G. Tucker	Master	Athelstane of Worcester.
W. Daniel W. Palmer	Master	Baalbec of East Boston.
Br. William F. Webb	Junior Warden	
W. Henry M. Haines	Master	Belmont of Belmont.
Br. Emerson A. Hooker	Junior Warden	
W. Louis H. Adams	Master	Bethesda of Brighton.
Br. George B. Livermore	Senior Warden	
Br. S. T. P. Martin	Junior Warden	
W. George F. Homer	Master	Beth-Horan of Brookline.
Br. B. F. Baker	Senior Warden	
Br. J. W. Edgerly	Junior Warden	
W. Daniel T. V. Huntoon	Master	Blue Hill of Canton.
Br. George H. Mansfield	Senior Warden	
W. Charles E. Bowers	Master	Charity of N. Cambridge.
Br. Wm. T. R. Marvin	Senior Warden	Columbian of Boston.
Br. G. T. Mansfield	Junior Warden	
Br. A. B. Wentworth	Senior Warden	Constellation of Dedham.
Br. T. E. Trampleasure	Junior Warden	
W. L. B. Foss	Master	Eliot of West Roxbury.
Br. Charles T. Randall	Senior Warden	
Br. P. E. Burtchaell	Junior Warden	
Br. Otis E. Weld	Senior Warden	Eleusis of Boston.
Br. James L. Sherman	Junior Warden	Eureka of New Bedford.
W. James Swords	Master	Faith of Charlestown.
W. F. S. Churchill	Master	Fellowship of Bridgewater.
W. Charles W. Hinkley	Master	Fraternal of Hyannis.
Br. A. G. Cash	Senior Warden	
W. Thomas H. Harding	Master	Gate of the Temple of So. Boston.
Br. J. Q. A. Holbrook	Junior Warden	

Br. Otto Kramer	Senior Warden	Germania of Boston.
W. Daniel E. Chase	Master	Henry Price of Charles'wn.
W. Edward Storer	Master	Hiram of Arlington.
Br. George D. Tufts	Junior Warden	
W. Stephen Sears	Master	Howard of So. Yarmouth.
Br. Silas D. Presbury	Junior Warden	Ionic of Taunton.
W. Charles Moore	Master	Isaac Parker of Waltham.
Br. Leroy Brown	Senior Warden	
Br. John E. Whitcomb	Junior Warden	
Br. Frank S. Hartshorn	Senior Warden	John Abbot of Somerville.
W. Darius Pierce	Master	John Hancock of Methuen.
Br. George W. Sawyer	Senior Warden	
Br. Benjamin M. Hall	Junior Warden	
W. Ambrose Woolson	Master	John Warren of Hopkinton.
Br. Oscar L. Brown	Junior Warden	
Br. John W. Stevens	Senior Warden	Jordan of Peabody.
Br. Joseph Osborn	Junior Warden	
Br. Asa Wellington	Junior Warden	Joseph Warren of Boston.
W. John E. Marden	Master	King Solomon's of Charlestown.
Br. Charles R. Whitney	Senior Warden	
Br. William H. Crowell	Junior Warden	
W. W. Frank Mullin	Master	Lafayette of Boston H'lds.
Br. Frederic M. Briggs	Senior Warden	
Br. Ambrose Davenport, Jr.	Junior Warden	
W. George J. Miller	Master	Mariners of Cotuit Port.
W. Henry J. Parker	Master	Massachusetts of Boston.
Br. Samuel A. B. Bragg	Senior Warden	
Br. Charles D. Annable	Junior Warden	
W. Henry C. Burnham	Master	Meridian of Natick.
Br. William H. Wright	Junior Warden	
Br. George E. Ryder	Junior Warden	Mizpah of Cambridgeport.
W. Albert T. Bacon	Master	Monitor of Waltham.
Br. Henry W. Hartwell	Senior Warden	
Br. Nathan S. Whitney	Junior Warden	
W. Nelson R. Scott	Master	Montacute of Worcester.
W. George Tapley	Master	Mosaic of Danvers.
W. George H. Conn	Master	Mount Horeb of Woburn.
Br. Nathan J. Simonds	Senior Warden	
Br. A. V. Haynes	Junior Warden	
W. H. E. Leland	Master	Mount Hollis of Hollist'n.
Br. Orin Thompson	Senior Warden	
Br. Henry Ware	Junior Warden	
Br. George D. Moore	Senior Warden	Mt. Lebanon of Boston.
Br. Edward H. Morse	Senior Warden	Mount Tabor of East Boston.
Br. Martin M. Hancock	Junior Warden	

W. John P. Soule . . .	Master . . .	Mt. Vernon of Malden.
Br. Theodore N. Foque .	Senior Warden	
Br. Henry E. Turner, Jr.	Junior Warden	
Br. Samuel A. Bates . .	Junior Warden	Norfolk Union, Randolph.
W. Henry Stephenson .	Master . . .	Old Colony of Hingham.
Br. Jason W. Whitney .	Senior Warden	
W. Enos Loring	Past Master .	
W. George L. Rhoades .	Master . . .	Orient of Dedham.
Br. George K. Bird . .	Senior Warden	
Br. James A. Rhoades .	Junior Warden	
Br. L. Bates	Senior Warden	Orphan's Hope of Weymouth.
W. George W. Pierce .	Master . . .	Palestine of Everett.
Br. Charles D. Stearns .	Senior Warden	
Br. Alfred Tufts . . .	Junior Warden	
W. Albert B. Hall . .	Master . . .	Pentucket of Lowell.
W. Robert L. Davis . .	Master . . .	Pequosette of Watertown.
Br. Charles T. Perkins .	Senior Warden	
Br. Charles Brigham . .	Junior Warden	
W. Josiah C. Fuller . .	Master . . .	Plymouth of Plymouth.
Br. Benj. F. Atwood . .	Senior Warden	Putnam of E. Cambridge.
Br. George W. Kingman .	Senior Warden	Rabboni of South Boston.
W. Charles H. Bolles .	Master . . .	Revere of Boston.
Br. Samuel Wells . . .	Senior Warden	
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Br. L. C. Newton . . .	Junior Warden	
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Br. William H. Thomes .	Senior Warden	
W. John H. Flint . . .	Master . . .	St. Matthew's of Andover.
Br. Joseph T. Allen . .	Junior Warden	
W. William H. H. Soule	Master . . .	St. Paul's of South Boston.
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Br. Philander Nutter	Senior Warden	
Br. Frank E. Sullivan	Junior Warden	
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W. Joseph S. Barney	Master	Union of Nantucket.
Br. Joel Seaverns	Senior Warden	Washington of Roxbury.
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W. Atwill F. Wright	Master	William North of Lowell.
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Br. William H. Studley	Junior Warden	
W. C. Henry Mosely	Master	William Parkman of Winchester.
Br. A. W. Quimby	Senior Warden	
Br. Chas. E. Follansbee	Junior Warden	
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Br. John Roach	Senior Warden	
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